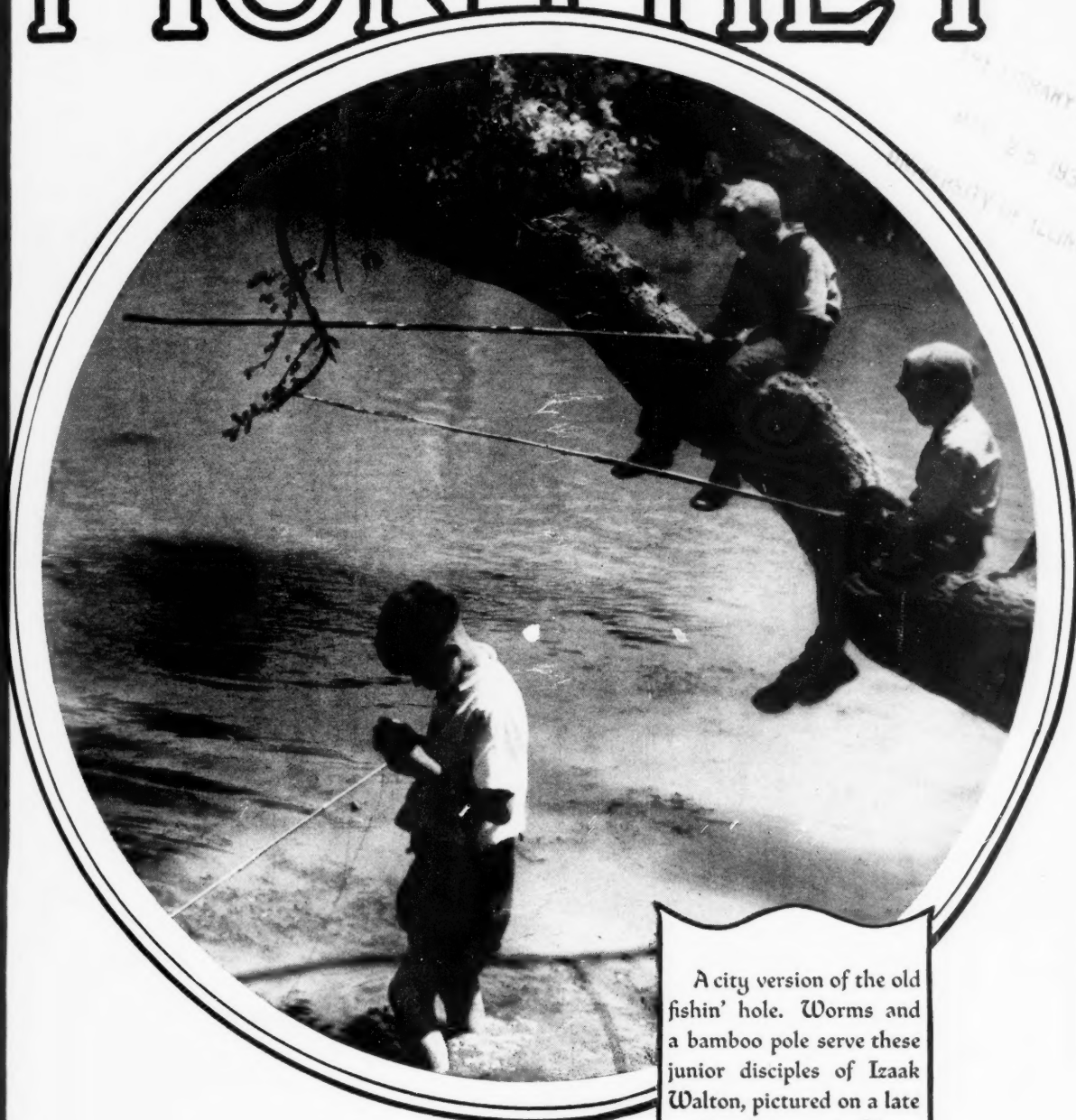


# MOODY BIBLE INSTITUTE MONTHLY



A city version of the old fishin' hole. Worms and a bamboo pole serve these junior disciples of Izaak Walton, pictured on a late spring afternoon in Humboldt Park, Chicago.

(By Clyde T. Brown, staff photographer of *The Daily News*)

June 1930



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### Emphasizing Pentecost

Holy Spirit upon them and their flocks. In response to the call of the presiding bishop, a letter was addressed to him by the Rev. Henry McCrea, of Philadelphia, which we are privileged to spread before our readers. It is a true and timely word, and our prayer goes with it that it may be used in blessing all who read it.

That which Mr. McCrea says of his own denomination may be said of every other denomination so far as our observation goes. Indeed, all of us may well cry out, "Where is the Lord God of Elijah?" (2 Kings 2:14). As our brother says, "If this power would descend on any one of us, that man could do more good in a few months than in all the consolidated years of his preceding ministry. Let us look the facts straight in the face and confess them before God, without any evasion or reservation."

Here is the letter in full:

"My dear Bishop:

"I am glad to see that our church intends to emphasize Pentecost. No other power in the universe can melt through the mass of sin and worldliness and indifference, which lies in solid layers around the churches. Not a trace of this power is with us now.

"I think it is well for us all to remember that it is useless to discuss Pentecost theoretically. When we ministers really reach that absolute self-abandonment to God, which Christ imperatively commands, then this power will come upon us.

"The fact that none of us is within miles of it simply proves that we are lacking somewhere in meeting the revealed terms. We can never make the pentecostal theme real to men unless we ourselves can produce the power. Let us begin to do some real praying about our own spiritual shortage, as the first practical step towards reaching anybody else.

"If this power would descend on any one of us, that man could do more good in a few months than in all the consolidated years of his preceding ministry. This is my estimate of the situation.

"Let us look the facts straight in the face and confess them before God without any evasion or reservation.

"Fraternally,  
"H. McCrea."

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Evangelism of the old-fashioned kind still has its place in the church of God, and is still blest with His presence and the fruit of souls. The

**Old-Fashioned Evangelism** Extension Department of the Moody Bible Institute recently received a letter from a business man in Pennsylvania giving this testimony:

"I should like you to know of the revival at our church held by — whom you sent to us.

"We had an outpouring of the Holy Spirit through his leadership, and were blessed by the conversion of about forty who made a definite decision for Christ. It was one of the most spiritual revivals I have seen in our church in years, and I am sure that I am speaking the sentiment of the people of our whole com-

munity when I say this. We had the largest number in attendance that we have had in the past thirty years.

"Our people will continue to pray for Brother — and for the Institute, and for each messenger sent out to proclaim God's most holy Word. May we have a revival sweep over our whole nation. This is my earnest prayer.

"Most sincerely yours,  
(Signed) "\_\_\_\_\_"

Who will not echo this prayer? And who will not make an effort to have the blessing vouchsafed to this Pennsylvania town repeated in his own town? Write in to the Extension Department of the Moody Bible Institute, and see if you cannot get them to send you a brother filled with the Holy Ghost, whom God may use in your church just as He used the one alluded to above.

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The School-Bag Gospel League of New York (113 Fulton Street) is an organization founded for the circulation of the Scriptures among the children. We have called attention to it before, but mention it again in order to say that it has organized a systematic campaign of open air gospel meetings to meet the Bolshevist and Atheist propaganda now going on among the school children of that city.

Of course, the same propaganda is going on in other of our great cities, and there is no better way to meet it than by gospel preaching in the open air. Multitudes of these people have never heard the way of salvation and never will hear it unless it comes to them in the open air this summer. Dear reader, if yours is the opportunity, will you not embrace it for the Lord's sake, for the nation's sake, and for humanity's sake?

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The consensus of one hundred congressmen, governors, mayors, jurists, journalists and captains of industry, is that

**Summer Teacher Training Schools** among the most indispensable institutions in America, and that Sunday-school teachers hold a position of majestic importance for making the character of the nation."

We gather this from a little book entitled, *The Value of the Sunday-School*, by W. E. Atkinson.

There are more than three million teachers who should be prepared at once to minister to an army of thirty-eight million American boys and girls and supply the tragic lack of Christian instruction in the home and public school. The nation looks to such teachers to save these boys and girls from the curse of political and religious anarchy.

During the summer months, the Moody Bible Institute will hold regional schools in teacher training to aid these teachers, and especially those who feel the need of more instruction in the Bible than is at present provided in the Standard Training Course of the International Council of Religious Education.

Note the location and the dates of these schools:

Lake Odessa, Mich., July 3-9.

Hollister, Mo., July 5-11.

Montrose, Pa., July 7-13.

Hendersonville, N. C., July 28-August 2.

Colorado Springs, Colo., August 11-16.

Two of the six units required for a teacher's certificate will be offered this year. Students completing each unit will be awarded a credit certificate, with the opportunity of completing the course at these schools in subsequent years or through the Correspondence School of the Moody Bible Institute. A small registration fee will be required. Members of the Institute faculty will be the instructors, so that the same textbooks and the same instruction will be available in these regional schools as is now provided for the resident students of the Institute.

Any who are interested may write to the Institute, 153 Institute Place, and obtain further information.

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In this month of "Commencements" we are glad to give space to the brief communication on another page from the

Rev. J. H. Dickason, setting forth the character and aim of Cedarville College in the far-famed Miami valley of Ohio. It was opened in 1894 by the Reformed Presbyterian church, and has remained true to the faith and to the trust committed to it. About one-third of its male graduates have entered the ministry of the gospel.

This Christian college is now trying to reach the goal established by the College Associations of America, and is putting on a campaign for \$750,000 for five years, two-thirds of which will be added to its endowment fund. We hope and pray that it may succeed, for in our judgment, it is the small Christian colleges rather than the large godless universities in which our hope of the next generation lies.

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Our editorial in April, entitled, "A Missionary, a Professor and an Editor," has set some Methodist laymen thinking. One of them writes us in a way that may set some others thinking, and we publish his letter with that hope:

"Baltimore, Md.

"Editors,

"MOODY BIBLE INSTITUTE MONTHLY: 'I have just read your editorial, 'A Missionary, a Professor and an Editor.' I am sure thousands in the Methodist Episcopal church thank God that you publish such facts, showing the grip that the enemies of Jesus Christ have upon the publications of our church. There is perhaps no exception. All are honey-combed with the modernistic infidelity and there is no way to correct the heart-breaking evil.

"The rank and file of the church protest in vain. No editor or publisher will allow anything to enter the publications defending the faith once delivered to the saints.

"Our great church is in the rapids to destruction. God save us.

"Very truly,  
(Signed) "W. J. H. G."

Moody Bible Institute Monthly

We have more wheat in this country than we can sell or find storehouses to contain. On the other hand, millions of human beings in China are starving for bread. If we were really a Christian nation what would we do? Would we not use some of the money apportioned by Congress to the Farm Loan board to buy that wheat and ship it to China for free distribution to the needy?

What would recommend our Christianity to the heathen like that? What would better recommend our Western civilization, or better promote world peace?

We presume if one of our statesmen were to seriously propose such a thing he would be ridiculed, and all sorts of argu-

ments would be presented to show why it would be impossible. Yet if it were put up to the churches to decide, how unanimous would be their vote in its favor! Protestants and Catholics, modernists and fundamentalists, Jews and Gentiles would for once unite without a dissenting voice. That would be a "social service" on a grand scale that would bless all who engaged in it and arrest the attention of the world.

If Jesus Christ were today ruling the nations, the distribution of our products would present no problem. Oh, when will He come to judge the peoples righteously and govern the nations upon earth!

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Donations which our subscribers have kindly sent in from time to time have en-

abled us to send the MOODY BIBLE INSTITUTE MONTHLY to a large number of missionaries on the foreign fields. We voice the missionaries in thanking those who have made this ministry possible.

The year goes by quickly, however, and many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the MOODY BIBLE INSTITUTE MONTHLY cannot continue to carry them without your help. If you could read some of the letters we are receiving from lonely mission fields, giving praise to God for the MONTHLY, we feel sure that you would count it a privilege to continue to help in this ministry.

## Who is the Holy Spirit? Why Did He Come? What Does He Do?

By Rev. Owen Philips Eaches, Haddonfield, N. J.

NUMEROUS references in the public press make allusion to the forthcoming celebration of the coming of the Holy Spirit to take up His residence among men.

Three wonderful events in the past history of the world show the fuller revelations of God Himself to men. These were the incarnation, the coming of the spiritual Godhead to a physical manifestation of Himself, showing the real God as He walked and lived with and among men.

### Longing to See God

For untold years God had been God, making Himself manifest through creation assuring men of His existence and Godhead (Rom. 1:20), inasmuch that no nation had ever existed that had not a sense of a great first cause.

But from the first there had always been the longing for a God who could be seen, felt and touched. Aaron and the older Hebrews longed for Him. John, the beloved, expressed the comfort he felt in the appearance of God in Christ—"That which we have heard, that which we have seen with our eyes, which we have looked upon and our hands handled, concerning the Word of life." In John 1:18, we have the words that opened a new era—the only begotten Son who is in the bosom of the Father, He "hath declared him." Men now could say, "We have seen God, He is God with us." For three years He had His ministry with us so men could say, we have heard God talk to us, seen His work, heard Him say, "I and my Father are one."

And then having had a glimpse of God, He went away. In the month of April, 30 A. D., He died, having assured the disciples that He would rise from the dead. On May the eighteenth, He went away into heaven and left them waiting for the Holy Spirit.

### Revelation of the Comforter

Jesus always acted in a gracious and timely way, giving teachings as they were

able to bear them. In October of 29 A. D., He told the disciples that He must die on the cross. Had He told them of this three years before, it would have stunned them. In the meanwhile, they had learned to know Him, were assured of His deity. His death startled them—who would take His place? Would not Christianity fall to pieces with His going?

Then came the last night and Jesus revealed the coming of the Holy Spirit. In ten days, He, the Holy Spirit, would come, a person, a divine person, to take His place, to be a person as real as Jesus was, to more than fill His place, so that if they understood the meaning of the Spirit's presence they would rejoice in His going.

### A New Method of Government

It must have been bewildering to them, to conceive the reality of His working in them, a person so real and yet without a bodily presence. It was a new method of government, the passage from Christianity with a seen Christ into a new method of government, a spiritual reign, not less real than the Christ-kind of ministry.

Jesus said to them—"He will be a real Comforter to you, doing more for you than I could give you; what I could do, He can do. He can do more for you than I could do." In John 16:14 Jesus paints the future in the largest way—"Greater works than these shall he do."

It is a great word that Jesus uses to describe the work of the Holy Spirit, the Paraclete. We have not lost the personal interest of Jesus in our lives. He has taken His heart, His mercy with Him into heaven. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We have above for us God the Father and Jesus Christ, and on the earth the Holy Spirit, not a weakened or paralyzed person.

In John 7:39 we have the statement that "the Spirit was not given because Jesus was not yet glorified." When Jesus had been glorified, He went to heaven and claimed the gift of the Holy Spirit. Ten

days after Jesus entered heaven, the Holy Spirit came and began His work. The Holy Spirit came through God's promise and the prayer meeting.

Pentecost meant three thousand men saved, more perhaps saved through the Holy Spirit's work after Jesus' death than were saved through Jesus' entire ministry.

### Outline of Power

We find the phases of power committed to the Holy Spirit outlined in the sixteenth chapter of John. That chapter gives the constitution as it were, of the dominion of the Holy Spirit, His power and authority. His greatest work would be that of creating the sense of sin.

If there be no sense of sin, there will be no sense of guilt, of obligation to God, no "God be merciful to me a sinner." John Bunyans and John Wesleys are born here.

There are great powers of conviction that may yet be in God's hands to be released—the convicting of the world. Again and again Jesus is revealed as in love with the world. We have that marvelous passage in John 3:4. We have the teaching that Jesus' coming into the world will lighten every man. That God desires that all come into the knowledge of God. There may yet be in God's plans for the world such great displays of the Holy Spirit's power that world influences may yet convince the world itself!

### Where the Church is Weak

There is one source of weakness in the church. There is a confessed lack of calling upon the Holy Spirit to do His appointed work.

For sixty years I have been listening to sermons and I think it is within the truth that not once in twenty years has a sermon been preached on the work of the Holy Spirit and the need of His presence without which the church is powerless.

The New Testament stands with a clarion voice—look to the Holy Spirit as the only source from whom deliverance can come!

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An Ideal Vacation at Eagles Mere, Pa., Conference. Best program in years. July 12-20.



# The Holy Spirit in the Four Gospels

By Rev. Harry G. Greensmith, B.D., Rochester, N. Y.

## I. The Holy Spirit in Relation to the Birth of John the Baptist.

### 1. The annunciation to Zacharias, John's father.

"He shall be filled with the Holy Spirit" (Luke 1:15).

### 2. The "annunciation" by Elisabeth to Mary.

"And Elisabeth was filled with the Holy Spirit" (Luke 1:41).

### 3. The benedictus of Zacharias (Luke 1:67-79).

"And . . . Zacharias was filled with the Holy Spirit." (Luke 1:67).

## II. The Holy Spirit in Relation to the Birth of Jesus.

### 1. The annunciation to Mary, Christ's mother (Luke 1:26-38).

"The Holy Spirit shall come upon thee" (Luke 1:35).

### 2. The annunciation to Joseph (Matt. 1:18-25).

"That which is begotten in her is of the Holy Spirit" (Matt. 1:20).

### 3. The maternal song of Mary—the Magnificat (Luke 1:46-55).

"My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour."

### 4. The birth of Mary's son (Matt. 1:18-25; Luke 2:1-7).

"Mary was found with child of the Holy Spirit" (Matt. 1:18).

"That which is conceived in her is of the Holy Spirit" (Matt. 1:20).

"That it might come to pass" (prophecy of Isa. 7:14).

## III. The Holy Spirit in Relation to the Presentation in the Temple (Luke 2:22-29).

### 1. "They brought him to Jerusalem to present him to the Lord" (Luke 2:22).

### 2. Simeon, the priest, devout and righteous.

"And the Holy Spirit was upon him" (Luke 2:25).

### 3. The Holy Spirit filled Simeon recognized the Lord's Christ.

"And it had been revealed unto Simeon by the Holy Spirit" (Luke 2:26).

### 4. The "Nunc Dimittis" of Simeon (Luke 2:29-32).

### 5. Simeon's blessing on Christ's parents (Luke 2:33-35).

### 6. Anna, a prophetess, 109 years old, recognized the Lord's anointed.

"And spake of him to all those who

were looking for the redemption of Israel" (Luke 2:36-38).

(The flight into Egypt—Matthew 2:13-23).

## IV. The Holy Spirit in Relation to the Ministry of John the Baptist.

### 1. John's father, Zacharias, was a Holy Spirit filled man (Luke 1:57).

### 2. John's mother, Elisabeth, was a Holy Spirit filled woman (Luke 1:41).

### 3. John himself was also filled with the Holy Spirit (Luke 1:15).

### 4. John begins his preaching of repentance and baptism of the Holy Spirit (Matt. 3:1-12; Mark 1:8; Luke 3:16).

## V. The Holy Spirit in Relation to the Baptism of Jesus (Matt. 3:13-17; Mark 1:9-11).

### 1. Jesus came from Nazareth to the Jordan to be baptized (Luke 3:21, 22).

"The Holy Spirit descended in a bodily form upon him" (Luke 3:22).

### 2. God the Father's divine approval.

"Thou art my beloved Son; in thee I am well pleased (Mark 1:11; Luke 3:22).

"This is my beloved Son; in whom I am well pleased" (Matt. 3:17—Jews).

### 3. The Holy Spirit revealed to John who the Christ was (John 1:29-34).

"Thou shalt see the Spirit descending upon him, etc."

"The same is he that baptizeth with the Holy Spirit."

## VI. The Holy Spirit in Relation to the Temptation of Jesus (Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13).

### 1. Jesus was Spirit filled.

"And Jesus full of the Holy Spirit returned from the Jordan" (Luke 4:1).

"And was led by the Spirit in the wilderness during forty days."

## VII. The Holy Spirit in Relation to Christ's Ministry.

### 1. Jesus began His ministry in the fullness of the Spirit.

"And Jesus returned in the power of the Spirit" (Luke 4:14).

"The Spirit of the Lord is upon me . . . he anointed me" (Luke 4:18, 19).

## VIII. The Holy Spirit in Relation to the Unpardonable Sin (Matt. 12:31-32; Mark 3:28-30; Luke 12:10).

"Whosoever shall blaspheme against the Holy Spirit hath never forgiveness" (Mark 3:29).

## IX. The Holy Spirit in Relation to the Believer.

### 1. As a witness before judges, etc.

"The Holy Spirit shall teach you in that very hour what ye ought to say" (Luke 12:12).

### 2. In the preaching of the Word. The Great Commission (Matt. 28:19).

"Go . . . preach . . . teach . . . baptizing . . . in the name of the Father, and of the Son, and of the Holy Spirit."

"Lo, I am with you alway" (see Mark 16:17, 18).

## X. The Holy Spirit Promised in a Fuller Measure after Christ's Death.

"Tarry ye in the city until ye be clothed with power (the Holy Spirit) from on high" (Luke 24:49).

"I will pray the Father, and he shall give you another Comforter"—Paraclete, one who is alongside of to help (John 14:16).

"Receive ye the Holy Spirit" (John 20:22).

### 1. The Holy Spirit's threefold duty (John 16:8-11).

(1) To convince of sin.

(2) Righteousness.

(3) Judgment.

### 2. The Holy Spirit in John's Gospel.

The Holy Spirit dwells in saints (14:17); teaches (14:26); testified of Christ (15:26); reproves sinners (16:8); guides (16:13); glorifies Christ (16:14).

### 3. Names of the Holy Spirit in John.

The Comforter (14:16, 26; 15:26).

Spirit of Truth (14:17; 15:26; 16:13).

Spirit of Judgment (16:8-11).

### 4. The Author and Teacher of the Bible.

It is the Holy Spirit who opens up the inspired Word of God and shows the Bible to be—

"Supernatural in origin.

Human in penmanship.

Infinite in scope.

Eternal in duration.

Divine in authorship.

Infallible in authority.

Universal in interest.

Personal in application."

—Tucker.

# Organized to Death

By Rev. M. A. Arnold, Binghamton, N. Y.

**W**E ARE living in a great day when men everywhere are doing big things. We see men in all lines of endeavor seeking more power. We see great companies combin-

ing in order that they may become more powerful. These great business concerns are wonderful in their organization and efficiency; they must be to exist in this day. Program after program is launched

to bring greater success. And from the worldly standpoint success has come through these great organized systems.

It is no wonder that with such things filling the atmosphere that the church of

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Jesus Christ has been affected by them. The church has looked at big business and said, "If by certain methods business can be successful, why can't we adopt those same methods and have the same success?"

Sad to say, that is just what the church has done in a great many instances. Practically all of our leading denominations are organized to death. What meant success to business has meant spiritual death to the church. We hang our heads in shame as we think of the great programs that have been launched only to see them end in failure.

Why did they fail? It seemed as though they were almost perfectly organized. Is it not that the church has wandered so far from the Word of God that it has lost sight of the real power for success? The Word says, "Not by might . . . but by my Spirit." The great need of the church today is to realize that the Holy Spirit is its power.

The church of Jesus Christ needs to read and reread the book of Acts and discover the reason for the success of the early church. The men of that day seemed to be filled with a great desire of seeing others brought to Christ.

But some would say that times have changed since then and that we cannot carry on the same as the early disciples did. Yes, it must be admitted that times have changed, but the power is the same. The secret of success is the same. Unless the work of Christ is done in the power of the Holy Spirit it will fail. It does not matter how efficiently a church may be organized, it may have highly trained men at every post, if it does not realize its dependence upon the Spirit to lead and guide and have control, its work will amount to nothing.

The church much realize that the work of Christ is different from any other work in the world, therefore it must be run on an entirely different basis. What may bring success in business does not necessarily mean success in the church. The power that we need in Christian work must come from above. It is not our own and we cannot cultivate it through any human process.

At one time in the life of our blessed Lord He sent out the twelve to preach the gospel of the kingdom. At the beginning of the account we read that "he gave them power" (Matt. 10:1). They

were going out to do Christ's work, therefore they needed His power. When they performed some supernatural act they realized that it was done through the power that Christ had given to them. It was divine not human energy that carried them on in their work.

Today we need supernatural power for a supernatural work. In this age of grace we have Christ's power in the person of the Holy Spirit. Christ is asking us to use the Spirit that we may engage in the greatest of all works, saving lost souls. Every time a soul is born again we have had a miracle performed. No power or force on earth can do this except the power of the Holy Spirit.

The church today needs to be revived, but the Holy Spirit is the only one who can do it. Let us turn from methods to a Person. The Spirit is waiting to fill the church, but the church must realize its need and pray for that filling. The holy task of the church is to evangelize the world, but it never can be done until its eyes are opened to see that it is "not by might . . . but by my Spirit, saith the Lord."

## The Work of the Holy Spirit on the Mission Field

By Rev. Henry E. Anderson, Sefton Park, Liverpool, England

THE church of the Lord Jesus Christ was founded in miracle. Its growth was supernatural. Our Lord had only twelve disciples at the outset of His ministry though later on we read of the "seventy." After His death and resurrection the numbers increased by the daily additions to the church of "such as were being saved." The Acts of the Apostles records that there were five hundred believers, then three thousand, and finally five thousand.

From this small beginning the all-conquering faith in the divine Son of God spread from Jerusalem to Asia and on through Greece to Rome. Hatred and persecution could not hinder its triumphant progress. It was all miraculous.

### No Magnates in the Early Church

For the most part those who composed the early church were but ordinary people. They were probably little known in political or literary circles. They were certainly not financial magnates. No one could claim that Peter and John were outstanding figures on the "Wall Street" of that day. Measured by world standards the members of the early church were mostly from the humbler walks of life, yet in God's sight they were rich for they had had the unique experience of coming into personal touch with the divine Saviour. They had companioned with Him for three wonderful years. For them He was no ordinary man but God Himself, and in the power of that faith they went forth to declare the message of salvation to others. They were witnesses of the resurrection. It was all miraculous.

How different, speaking generally, is the

church of today! Organization takes the place of the living organism. Speculation dethrones the Word of God with its authoritative message. The word of the critic is of more importance than the words of Christ Himself, and above all there is the ceaseless rattle of ecclesiastical machinery usurping the place of faith and prayer. How the spirit of machinery has gripped the modern church, and the tragedy of tragedies is that people are becoming satisfied as they see the wheels going round.

### Wheels Running Round

Sometime ago a friend, in the North of France, took me into a machine shop where some new machinery had just been installed. He said to me, "Look at that wheel. Isn't it wonderful? Guess how many revolutions it is making in the minute."

I did not care to guess as I know nothing of machinery and was afraid of revealing my ignorance! If my friend had asked me how many revolutions we had had in China during the last twenty years, I might have told him, for I have spent over twenty years in that country. However, he kept on urging me to guess, and so I guessed within a few thousand revolutions, and his dear engineer's heart was satisfied. The wheels were running round. True, nothing was being produced but noise, yet he was quite happy.

Is not this typical of many in the church today? The ecclesiastical machinery is in full swing, meetings, committees, bazaars, fancy fairs, special efforts, sketches, missionary plays, gollywogs—"and my people love to have it so."

Poor deluded creatures who imagine that they are doing the work of God! They are running a machine while Christianity is fighting for its life not only outside the churches but also within. Unless there is a return to Pentecost the spirit of Laodicea will take possession of the church of Christ. Only by getting back to pentecostal assurance, to pentecostal simplicity and to the pentecostal message can the church be saved.

### Modernism on the Mission Field

This lamentable departure from the principles of primitive Christianity characterizes, unfortunately, many churches abroad as well as those at home. There is no doubt that deadly, slimy Modernism has invaded the mission field. A bloodless, false gospel is being preached in many foreign lands today, and some missionaries, though not entirely modernistic, are in danger of allowing their energies to be diverted into the gathering of statistics and the working up of surveys rather than the doing of the actual work of preaching the gospel.

There is a danger of becoming too scientific, of walking around the problems rather than tackling them, of talking instead of doing. The missionary must go back to his Bible and begin once again at Pentecost. The apostolic method means apostolic success.

### At Pentecost Men were Arrested by God

So it is always. Wherever the Holy Spirit is at work He convinces men of sin, and very often the revolutionary experience of the grace of God is such that the whole life plan is changed.

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Many Ministers will seek refreshment and reinforcement at the Ministerial Institute, Montrose, Pa., July 14-24.

God sometimes *arrests* a man through a phrase or even a word. Just before leaving China, some seven years ago, I had the pleasure of hearing a sermon by a prominent Chinese pastor. He was both eloquent and evangelical. In the course of his remarks he told us of a certain Chinaman who, being attracted by the singing, wandered into a gospel hall. Suddenly, he realized that he was in a church and felt very angry with himself that he should be found listening to the "foreign doctrine." He did not, however, wish to disturb the meeting by leaving immediately, but resolved that at any rate he would not listen.

He therefore bent forward, and resting his elbows on the bench in front, stopped his ears with his fingers. Just at that moment a fly tickled his nose and as he raised his hands to drive it away, he caught the words, "He that hath ears to hear, let him hear."

We smile at the illustration, but it certainly emphasizes the fact that God often arrests a man by a phrase, for according to the story, the Chinaman was led to recognize his folly in shutting his ears against the truth, and became a soundly converted man.

#### God Arrests Men on the Road

The story of Paul on the way to Damascus is continually repeated in human experience.

Some years ago a Chinese student passed through the city of Wuchow where we were living. The Chinese government was sending him to Japan to complete his education with a view of returning to his own province to engage in educational work. But while in Wuchow, he heard the gospel and, becoming convinced of sin, turned to God.

Like Paul he was apprehended by the Lord Jesus Christ. His life plan was completely changed. Gladly he threw over the splendid prospects before him and entered the Wuchow Alliance Bible School for further religious instruction, finally to become one of their most valued workers.

#### God Arrests a Man through a Book

A few years ago, in a certain town in North China, a Chinese gentleman might have been seen lying upon his bed feeling very sorry for himself as torrential rain prevented him from going out. Time hung heavily upon his hands. From time to time he arose and impatiently paced the room.

Suddenly he noticed a small book lying upon a shelf. He glanced at it and found it to be a copy of one of the Gospels. In disappointment and anger he threw it across the room crying: "I wish these foreigners would mind their own business and keep their books to themselves. We do not want this foreign doctrine."

He grew more and more impatient as the rain continued. It looked as if he would be obliged to remain indoors the whole day. Then the thought came, "Why not read the book?" After all he had nothing to do, and it was perhaps well to know what these foreigners were teaching.

He began to read. He read on and on, and soon mind and heart were gripped by the wondrous story. Then the miracle took place and he was apprehended by Christ.

#### Arrested Men at Work for God

When men belong to Christ there is an all compelling desire to serve Him. It is a heaven-born instinct, the urge of the Holy Spirit in the heart. The Holy Spirit exalts Christ in the life and kindles a passion for Him. Because we are saved, we serve.

Modernism generally puts it the other

way. Surely that love and vision came through the anointing of the Holy Spirit.

#### Arrested Women at Work

God arrests women as well as men. Take the case of the Bible-women in China. Many of them are quiet and unobtrusive women who are doing magnificent work for God though their names will never be before the public.

When I was in China it fell to me to direct the work of one of these women. How well I remember her faith and labor of love. In some respects she was a very gifted speaker, but what impressed us most was her intense earnestness. She seemed to avail herself of every possible opportunity of speaking about the Lord. Often we thought of her past life. And what a past! If ever a woman knew the depths of Satan it was she. But what a miracle of God's grace she was, and what power there was in her witness.

On one occasion she was sent to preach in a certain village and upon her return I asked her how she had been received. She replied, "I was just like the Master. The women hardly let me sleep or eat, so eager were they to listen to the gospel. Often I preached till two o'clock in the morning and even then they would wake me early as they were anxious to hear more." Her witness was with power.



Photo by Robert F. Fitch

A Forest of Junk Masts Cuts the Skyline in Shanghai Harbor

way about, and if we followed its teaching we should serve in order to be saved. We are in danger of forgetting that only the redeemed can truly worship and only the saved can truly serve.

This desire for service was strikingly illustrated among the Chinese Christians in what was known as the Yunnan Missionary Movement. Many Christians connected with different churches in China felt that something ought to be done by them to reach some of the aboriginal tribes who had never had an opportunity of hearing the gospel. The province of Yunnan was selected as being an exceedingly needy field. The movement was wholly Chinese. The missionaries were Chinese, the methods were Chinese, the administration was Chinese, and nearly all the money came from Chinese sources. It was my privilege to take part in one of their meetings in Hongkong when they commended their workers to God in a farewell service.

And what a service it was! But perhaps the most striking feature of the whole movement was the wonderful unity which prevailed. The divine unction was upon all, and it was an amazing experience for an old missionary to see Chinese at last shouldering their own burdens and recognizing their responsibilities to their fellow

#### Arrested People Arrest Others

A further illustration comes to mind. When I was representing the British and Foreign Bible Society in the city of Canton, it was often my great joy to preach for the friends of the Boat Mission.

Readers of the MOODY BIBLE INSTITUTE MONTHLY will know something of the splendid work which is being carried on by what is known as the Boat Mission of Canton. It is said that there are 84,000 boats plying on the rivers of the Canton delta, with a population of about 350,000 people. These boat people who live and die upon their boats are a class by themselves. They are more or less cut off from those on the land and there is little association between the two classes.

The problem as to how to reach them was not easy of solution. It was, however, laid upon the heart of Miss Florence Drew that the best way to reach these people was to "live like them." Under the guidance of the Holy Spirit she and her co-workers, both foreign and Chinese, accepted that principle and embodied it in a most unique form of service and witness. They transformed a steam launch into a floating mission house and chapel. This proved so successful that other boats were added, including a school and dispensary. Today there is a fleet of about a dozen launches

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at work in different parts of the delta.

When I was privileged to preach occasionally for them it was always interesting to watch the members of the congregation assemble, for often they climbed up over the sides of the ship. Other boats gathered about us, for the people were attracted by the music.

One of the missionaries possessed a violin. He told me that he had learned to play it in three months! It sounded as though he had! The Chinese idea of music, however, is not ours and so they crowded the ship to listen. What a joy it

was to preach and what converts were made for the Lord! What miracles were wrought in His name! The witness of the Word was with power.

After over twenty years of missionary experience in South China and French Indo-China, we are convinced that the apostolic method is the only really fruitful method either at home or abroad. We must rest more and more upon the authority of the Word of God, not upon intellectual authority, or ecclesiastical authority, but the authority of the living Word preached in humble dependence upon

the Holy Spirit. Reliance upon Him will save the missionary from a false and spurious gospel. It will enable him to put first things first. Christ must come before self; the gospel of the Lord Jesus Christ, before an empty, unsatisfying social gospel; evangelization before education. First things first, every time, and all the time.

May God save China and other mission fields from this pestilential thing that goes by the name of Modernism, and may He raise up those who, filled with the Holy Spirit, will preach the whole counsel of God.

## Evangelism, Past, Present and Future

Address Delivered by Rev. Milford Lyon, D.D., at the Annual Meeting of the Interdenominational Evangelistic Association, Winona Lake, Ind.

**W**HAT we term evangelism began with the public ministry of Jesus Christ. John the Baptist was His first advance man, and later the Master sent out His disciples two by two to do preparatory work in every city where He was to preach. Evangelism, specifically, is the proclamation of salvation from sin and the offer of eternal life through Jesus Christ, the Son of God.

### Professional Evangelists

Critics have sought to cast opprobrium upon those who devote themselves to the evangelistic ministry by dubbing them "professional evangelists." Jesus was a professional evangelist. He made this His supreme business. At the outset of His ministry He declared, "The Spirit of the Lord is upon me, because he anointed me to evangelize." Again He said, "I must evangelize other cities also. For this cause I was sent." James and John, Peter, Philip and Paul were all professional evangelists. The value of specialization is just as important, and ought to be as operative in religious work as in any other form of human activity.

Enemies of evangelism have more recently made use of two other epithets, "mob psychology" and "mass evangelism." An attempt is made to draw an invidious comparison between what they term mass and personal evangelism. But this is a misuse of words. All evangelism in reality is personal evangelism. There is no such thing as saving men *en masse*. The proper distinction is between public and private evangelism, according to whether the appeal is made to many at the same time or to each individual separately. But these two types are in no sense antagonistic. They are in fact supplementary. Neither can prove a satisfactory substitute for the other. Each is important and essential. Whosoever tries to set up one form in opposition to the other is lacking in discrimination and judgment as well as knowledge of the Scriptures. Every objection that can be raised against public evangelism, or as they say, "mass evangelism," could be equally and as reasonably urged against

all public preaching; and if carried to its logical conclusion, would confine the Christian ministry merely to pastoral work.

### Pulpit Preaching the Chief Method

But ever since Jesus preached on the mount or by the seaside, and Peter preached at Pentecost in Jerusalem, and Paul on Mars Hill, down to the time of Whitefield speaking to the multitudes in the fields of England or on the hills of New England, and later Mr. Moody in halls and churches and tabernacles on down to his successors in our own day, pulpit preaching has been the chief human method for awakening spiritual interest and promoting revival. No sane, sincere soul will depreciate the importance of prayer and personal work, but neither nor both can take the place of the public appeal. By this we mean the proclamation of the gospel not only by sermon but also by song. For many have been sung into the kingdom of heaven who would never have been preached there.

The most fruitful season for personal work is during or following an evangelistic campaign. It requires an extended and continuous period of definite gospel preaching to prepare a community to make intelligent and effective decisions for Christ. This is especially true in our times when comparatively few are thinking along spiritual lines, and a large proportion of these doing so without any clear knowledge or guidance regarding the way of salvation. To try to bring people in this condition to begin the Christian life is as futile as it would be to try to weld cold iron bars. The almost certain result of a personal evangelism campaign at such a time is that it will descend into a mere church membership drive where many will be persuaded to join some religious organization who have never really surrendered their lives to Christ and been born again through the vitalizing power of His Spirit. The result will most probably be that their second condition will be worse than the first, and they may be put beyond hope of ever coming into a real Christian experience.

### Personal Workers a Difficult Problem

Another weakness in a personal work campaign when not accompanied by protracted and continuous evangelistic preaching, is to find in the present condition of our churches members who are spiritually fitted to do this individual work. Some ardent promoter may urge some forth to compass sea and land to make a proselyte, but how very few even of the most earnest and sincere are able to sit down and explain intelligently, clearly and scripturally how to begin the Christian life and bring the person to a definite acceptance of Christ. Hence it usually becomes an appeal to join the church for the sake of their example or their influence on others. The result is that examples like the following might be multiplied.

One pastor when such a special effort was being made, relates that one of his men reported to him as follows: "The man I was assigned will join the church next Sunday. It took three cigars to get him, but I finally succeeded." Two other men reported, "We have gotten three to join next Sunday. We will not be there, however, as we have a golf game on."

Such superficial efforts cheapen religion. My experience extending for many years in all parts of our land is that it takes several weeks of definite praying on the part of Christian people and also bringing the multitudes together night after night to hear the gospel preached before they are ready to make a decision for Christ. The process of the salvation of a soul, like the incubation of an egg, must be successive, continuous and cumulative.

### Religious Education No Substitute

Some are urging religious education as a substitute for evangelism. Much religious education is not Christian. The importance of training the children in the teachings of Christ cannot be over-emphasized. But multitudes have never received such instruction, and many that have later drifted away. It is the mission of evangelism to minister to all

such and bring them into right relationship with God. When all has been said and done, the fact remains that there has never yet been found any satisfactory substitute for a protracted evangelistic campaign where the Word of God is faithfully preached accompanied by earnest prayer and personal work in the wisdom and power of the Spirit.

At the present time

### **The Spiritual Tide Is Out**

Except in some portions of the South there seems little evidence of any real revival spirit or effort. Many causes have contributed to this condition. There is the deadening effect of the war. Then there are the multitude of distractions that past generations never had. The movies drawing twelve millions of people every day and night, the radio with its predominance of jazz, the countless stream of pleasure cars whirling the multitudes at the latest hours on joy rides, the almost universal dancing mania, the deluge of sensational publications featuring and stimulating the sex appeal, the breakdown of home life and the decline of private prayer and public worship—all these combine to create a condition anti-spiritual, anti-evangelistic, anti-Christian. If Mr. Moody returned to earth and attempted to evangelize America today, he would face an entirely different situation from that of former days. The opposition is nothing short of stupendous.

Then there is the prevalent

### **Trend toward Unbelief**

Scientists have accomplished wonders in the material world, but along with the great increase in comforts and luxuries there has come leanness of soul. They have made the physical senses the only avenues of knowledge, and deny the reality of all that you cannot feel, hear, taste and see. Many are mistaking skepticism for scholarship. They seek to banish God from His universe and substitute a god out of a machine. As Ten-nyson said,

"Doubt is lord of the dunghill,  
And crows to the sun and the moon."

Educational institutions founded and endowed by Christian efforts and funds have disowned their progenitors and become exponents of a crass atheistic, materialistic philosophy. Theological seminaries are turning out preachers, many of whom deny the great truths of the deity of Christ, the inspiration of the Scriptures, the necessity of regeneration, and the doom of the impenitent. Evangelism does not take root and grow in such barren soil. You might as well expect to raise Alberta peaches in a stone quarry as to expect a revival to spring up amid such unbelief. No wonder that many are seeking some substitute for evangelism that will not interfere with their theological theories or ecclesiastical programs.

### **Evangelists Who Discredit the Work**

But in all honesty and fairness much of the present dearth of evangelistic demand may be laid at the doors of the evangelists themselves. It is fitting that

we confess our faults the one to the other. Not all evangelists can be charged with these mistakes, but enough of us to discredit the profession. And it is a peculiar fallacy of multitudes of people that while they will discriminate between lawyers, between doctors, merchants or even pastors, yet they will class all evangelists together and apply the faults of a few to the entire number.

Great crowds and enthusiasm, fulsome flattery and applause along with many evidences of a successful ministry have too frequently engendered a spirit of pride in sharp contrast with the simplicity, modesty and humility of the Leader and Lord. An over eagerness for money, censoriousness, a lust for praise and place and prestige, as well as egotism, eccentricities and exaggerations have brought reproach upon the cause.

The Finney, Moody and Chapman type of evangelists is too seldom found. The evangelist has fallen far below the missionary in the estimate and esteem of the Christian public. The lack of a spirit of reciprocity and mutual helpfulness has been a serious handicap. It is true that the evangelist is by nature an individualist. This is in one sense a source of strength, but it has been often over-exercised and stifled the fraternal spirit which is one of the marks of true Christian discipleship.

### **On the Firing Line**

By the very nature of their work, evangelists are on the firing line of Christian service. They must expect to receive a large share of the enemies' bullets, and they are naturally the first to feel the effects of a decline in the spiritual strength and vigor of the church at large. A man in a pastorate might go on for months marking time, but not so in evangelistic work. He must show results or be counted a failure. The evangelist has the most difficult, the most precarious, and also the most important mission in the entire field of Christian service.

Never was there a greater need of trained specialists than in present day religious work. The church must get back to evangelism or go down. The denomination that ceases to be evangelistic will soon cease to be evangelical. There is a strong sentiment throughout the country for church unity. Nothing would do so much to unify the Christian forces as a great union evangelistic movement and revival all over America.

### **What of the Future?**

This brings us to the most important part of our subject, what is to be the future of evangelism? There has never yet been formed and carried out a systematic, comprehensive plan and program for the evangelization of our nation. It is the supreme need of our day, not only for the welfare of the church and the salvation of souls, but also for the suppression of the prevalent crime wave and the promotion of more effective law enforcement. Such a movement demands and deserves the best thought and effort and the most liberal gifts that the Christian people of our country can bestow.

Thus far evangelistic efforts have been spasmodic, scattered and unrelated. There should be a national evangelistic organization that would federate all the existing associations throughout the country and proceed to form local units in each city and community of the evangelistic pastors and leading laymen. These local committees or associations should have regular meetings to consider the spiritual needs of their section. The one definite purpose of the entire movement should be to win lives for Christ.

### **The Growth of Cities**

The most tremendous and difficult problem is the evangelization of our big cities. America is rapidly becoming a nation of cities. Here distractions of every sort, as well as vice and crime, abound. The problem should be attacked with plans and efforts proportionate to the needs. Movable tabernacles so constructed that they can be taken down and transported from one section of the city to another seem to me the most practical method. This was the plan Mr. Moody followed in much of his great ministry in England and America. No one church or denomination can accomplish much singlehanded and alone. A great evangelistic organization directed by leaders who would command the confidence of Christian people and supported by laymen who would give of their time and means to promote the work is the only practical plan that I can conceive that would be commensurate with the need. I have little hopes of the Federation of Churches either generally or locally accomplishing much in evangelism. Too many divergent interests and ideas are involved. For like reasons denominational initiative is impractical and improbable. If America is to be evangelized it must be undertaken by a mighty movement organized for that one specific purpose.

### **The Guidance of the Holy Spirit**

It hardly needs to be stated that no matter how perfect the organization and effective the leadership, if such a movement is to fulfill its mission it must be permeated with prayer and seek the guidance of the Holy Spirit.

The next great revival will doubtless begin not so much with additions as subtractions. It will at the outset be not so much a winning as a winnowing, a separation of the wheat from the chaff. It will be a call to a new crusade, to deny self, to take up your cross, and follow the Son of God wherever He leads. Unless some such mighty movement is soon inaugurated, we may well tremble for the future of our churches and vital Christianity. Time does not solve but only aggravates the problems.

I believe there is sufficient spiritual strength and sentiment in our churches if it can in some way be unified and directed to evangelize all America in our generation. Somehow the world is not impressed that we are dead in earnest. It seems we have been only playing with the gigantic problem of the saving of the lost. Shall not someone sound the call to action before it is too late?

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# The Poet Sings of Nature's Beauty and Glory

## Reflections

By Florence A. Wilson, Clinton, Ia.

A mirrored pool reflects the arching sky;  
The dewdrop flashes back a shining sun;  
And when we search it out, or question why  
Little holds much, we find that life is one.

For seeds their beauty draw from common clod;  
The child brings wisdom that is yet unknown;  
We seek in things around us to find God;  
The larger by a smaller symbol shown.

And He is there who fills all time, all space;  
He daily doth His mysteries unfold;  
Revealing as He does His will and ways  
In common earthly things that we behold.

Ever the small doth larger life enfold,  
Pulsing to fill the purpose of His plan,  
Revealing Him to us it doth unfold  
God's glory ever glorifies the man.

## An Invocation—Interoceanic

By Minnie Roberts Dreesen, Dallas, Tex.

A sunset from a mountain side,  
When gates of evening open wide,  
And myriad colors flaunt and glow  
Before the sun to rest can go—

Here cloud banks form and then dissolve,  
And here gay draperies involve,  
While these in gray mist disappear,  
Then western skies are calm and clear.

A fading day on mountain side,  
I see great amber gates thrown wide,  
And broad blue highways leading on  
To other lands now flushed with dawn.

To other lands across the sea,  
I pray your morning fair may be,  
And watchers from the mountain side  
At sunset see the gates thrown wide.

## Faith

By Rena Stotenburg Travais, Elmira, N. Y.

I cannot question the wisdom  
That set a moon in the sky;  
I cannot doubt why the stars come out  
And winds go whispering by.  
The secret of God in raindrops,  
The symbol of God in dew,  
There's nothing strange in the season's change,  
Since He has given me—you.

I may not question the goodness  
That planted a garden fair;  
The bluebirds' glint and the roses' tint,  
I know that He put them there.  
Goodness, and faith, and beauty,  
And courage, and love are true.  
God spoke the word and the whole world heard,  
The God who has given me—you.

## Dawn Stars

By Maud C. Jackson, Lawrence, Kan.

Once more the miracle of dawn  
Lured me to steal among the flowers,  
And listen to the roundelay  
Of wild birds in their leafy bowers.  
'Twas Easter morn, and in the hedge  
A hermit thrush was madly singing,  
In cadences so rich and sweet,  
They seemed to set the bluebells ringing.

An apple blossom brushed my cheek  
In caress gentle and beguiling,  
While in the grass, in playful mood,  
I saw a violet brightly smiling.  
The lilac tossed her plummy head;  
Through gnarled, old elms' fragile splendor,  
A waning moon kept faithful tryst  
With ancient dawn stars, ever tender.

Then, golden glory filled the East;  
Faint sunbeams kissed the pulsing sward;  
I bowed in reverence; in that hour  
Of sacred mystery and power,  
In miracle of bud and flower  
My soul acclaimed the risen Lord!

## A Carol for Children's Day

By Rev. James M. Gray, D.D., in the *Moody Church News*

The buttercups tell us that June is here,  
The birds are feeding their young;  
The swirl of the water is bright and clear  
And nature hath found a tongue.

Glory to God! is the song they sing,  
Glory to God! is the song we bring,  
Telling about an eternal spring,  
Through faith in the blood of the Lamb!

The oriole singeth from morn till night,  
In notes resounding on high;  
And meadow-lark hiding itself from sight,  
Doth merrily chirp reply.

The clover field tossing its green aloft,  
The ripening berry to greet,  
The fragrance of flowers so pure and soft,  
Are making our joy replete.

O Heavenly Father, who giveth these,  
With mercies greater in worth,  
We mingle our praises with every breeze,  
For blessings of heaven and earth.



# The Duty of Personal Evangelism

By Marguerite Eldred Wright, Littlestown, Pa.

THE last command our Lord gave His followers was, "Go ye into all the world, and preach the gospel to every creature." We have erroneously believed that many of Jesus' teachings were reserved for His immediate disciples and their spiritual descendants, the ministers and preachers of today.

The cry, "What is the matter with the Christian church today?" can be answered by the proneness of her members to leave all spiritual exercises in the hands of the ministry.

Reflection will show that this is not the will of the Master. Were not His most zealous converts laymen who were healed and helped and went away spreading the glad news everywhere? John tells us that the Samaritan woman, converted in her conversation with Jesus, went and told many of her neighbors, and through her a number were converted. In fact, the Bible is full of instances of personal evangelism.

## Our Social Opportunities

The great need of the Christian church today is a return of this spirit of personal evangelism. Christ needs disciples who will not only hear His name but will give unashamed testimony for Him. How many church members speak of salvation to one another, or even to their children? They imagine they have done their duty when they send their children to Sunday-school and attend church perhaps once a week.

A group of friends visit together in a comfortable home. All of them are nominal Christians. Do they ever discuss questions of serious spiritual significance?

How are the days of personal evangelism to be brought about? The command to "go tell all nations" sprang from a conviction that the gospel was

*"Jesus, and shall it ever be  
A mortal man ashamed of Thee?"*

not only tremendously worth while to the individual, but that upon knowledge of it depended eternal life. Those who undertake the task of personal evangelism must therefore be convinced of the importance of their mission. In their own lives they must demonstrate the value of the treasure they wish to share with others.

Once the task of converting the individual soul to Christ is thoroughly accomplished, personal evangelism will come as a by-product. The thoroughly Christianized soul delights to "go . . . and tell."

## Pastors to Blame

The vitalization of a declining Christian faith can only be accomplished by repentance and renewal of faith and a campaign of service for Christ. Many thousands attain the first two stages and fail on the third, with the result that with nothing to do they soon lose interest and lapse into sin. The secret of the success of the early disciples lay in the fact that they had a world to conquer and convert.

Few ministers today provide a place in their program for the instruction of their people in the art of service to Christ. In the ideal of service lies the chief virtue and the very life of Protestantism.

"Faith without works is dead." It is not enough to be a church member, to make use of the sacraments, and to be regular in church attendance. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father."

What is this will of God which in-

volves service? And what is the nature of the personal evangelism expected of each Christian? Here is the answer: it is the duty of every

Christian to zealously cultivate his inner spiritual life in order that he may by word and by example lead others to Christ.

It is incredible in this day of multitudinous opportunities for helpfulness that there are earnest Christians who do not know how to help others and who would be embarrassed if questioned about God or the problems of life. It is our duty to know and to practice the Christian life and to give this life to others.

## Practical Suggestions

The American Bible Society publishes the four Gospels in neat little booklets which cost a penny each. Invest fifty cents in some. Get in touch with your Sunday-school publication board and purchase a few tracts and illustrated pamphlets. Make a list of the people you know in your community who are either unconverted or nominal Christians. Make friends with them, cultivate them, visit them, invite them to church and Sunday-school. Leave a few tracts and a Testament on the table when you take your departure.

Go to your pastor and ask for opportunities of service. He will be delighted to put you to work, for the church never has enough people who are willing to work for her.

Is there left no thoughtfulness, no love, no respect for the things of the Spirit, that the church should cry aloud for workers and teachers? Let us arise from our slothfulness, determined to secure the "prize of the high calling" here and now.

# Winning a Soul to Christ

By Rev. James Douglas Deans, Mooresville, N. C.

HE WAS suffering, had suffered long. Only the Father and he knew how much he suffered. From the depths of his body he tried hard to bring up the poisons gathered there. How he labored to bring relief, and at times in vain. We across the hall in the hospital suffered not only for him, but also *with* him. Upon our knees we wrestled that the greatest of all Sufferers might help.

How patient he was! Never a ripple of discontent cast a shadow upon his face, and his words were always pleas-

ing. All the more because of this, our hearts went out to him.

## A Door Slightly Ajar

But he had an inner life, like all of us. This was known to him and to God alone until his heart's door swung ajar a tiny bit; then a shadow of fear crept out. He was about to die, and the sting of death is sin. We knew it, his loved ones knew it, face to face with death his sins brought fear.

This was nothing new, for holy and mighty men of old, yea, many a prince

of preachers have seen their sins and feared when the last curtain was about to fall. To know God as Almighty and the Just One and for a moment to take our eyes off Jesus as that mighty and Just One suffering for sin, leaves sin in the memory. At such a time Satan rejoices. What a revelation may come from a door ever so slightly ajar!

To be a true physician to a sick soul calls for super-tact, a heavenly compassion, and the tenderest of tenderness. Morning and night we would slip into his room and pray.

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Our prayers were prayers of thanks; for Jesus had said our sins were forgiven us, they were remembered no more, and we were cleansed as white as snow, as wool.

We praised Him for His glory about to be revealed, so wondrous that no human speech could define a moment of it. We praised Him for His love which would never let go even though the earthly tabernacle was cracking and crashing like crystal. And as we prayed we saw his heart's door gently close, and a more perfect peace come into his lustrous eyes.

#### Making Sure

And then, there came the day when we knew his hours were few. Were we sure that Christ was his? Business men make sure in dealing with things. Should we not make sure of the salvation of an immortal soul facing two eternities? If Christ is the only way, and heaven and hell are real, can the minister of Christ afford to be in doubt? When souls are crying out of the silence of their last moments for light amid the approaching darkness, should the servant of God be still? Of all times, should not the minister of God make certain

at such times? Was not this place dedicated to the glory of God?

We crossed the hall, silently opened his door, and passed into his room. We took his hand in a grip of compassionate love, for we knew that a heart can reach a heart through the medium of a clasped hand.

"Friend," we said, "we love you, love you, and we have known you only but a few weeks. But God has always known us and always loved us. While as yet there was none of us He died for us on the Cross. Dear one, are you trusting Jesus?"

#### Open Confession

He moved his lips, but no word came. Then, looking into our eyes he moved his head up and down. It was his confession—yes!

His wife was there, his son was there, we were there—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Surely the angels rejoiced as only heavenly creatures can!

And the evening shadows fell.

Ah, but after the night there comes the morning! An eternal dawn always follows the night for the Christian. So, it was morning for him.

Sitting alone, there came into the heart the sweet consciousness that his was an ever-expanding glory, that surprise upon surprise was thrilling his soul.

Looking into the hallway, our eyes lit upon the door through which they had taken his body, and, lo, the glorious sunlight was playing upon its panels, and casting a straight swath of dancing sunbeams amid the shadows. Then we remembered the words upon the tablet outside the door: "Dedicated to the glory of God, and the scientific healing of the sick, in the name of the Lord Jesus Christ."

#### Glory to God!

We have seen the most sickly get well. We have seen those living in their beds arouse themselves and once more get into the glorious sunshine of God. We have seen fear and hope struggling in a death-like grip in crushed spirits, and we have seen hope triumphant. And again we have seen the empty case when the jewel had flown, for the Father of spirits is not content to have His loved ones away from Him. But to life down here, or to life up there, we still say:

To the glory of God. Amen. And it is so!

## How Little Youth Knows about the Bible; *and* Who is to Blame for It?

By Harold B. Street, The Moody Bible Institute of Chicago

**A**MONG fundamentalists there is criticism of our institutions of higher learning that are "teaching evolution, atheism and other things fundamentally opposed to that which our boys and girls have been taught from babyhood."

Just as this doubtless is, are we sure of what has been "taught our boys and girls from babyhood"? In other words, does youth lose his "spiritual equilibrium" in college or university because of what he is being taught there, or because of what he was *not* taught in his home and Sunday-school during childhood, early and middle adolescence?

#### Experiences in a Sunday-school Class

About three months ago the writer took a Sunday-school class of high school boys in a church and community where he did not know a single individual. Not having an opportunity to get acquainted with the boys during the week, it took several lesson periods to make them feel free and easy in the class, and express themselves naturally. As time went on, however, it became evident that the knowledge of God's Word, both from a historical and doctrinal standpoint, which these boys possessed, was most limited, although practically all of them had been in Sunday-school for ten years or more.

To get at the basis and scope of their scriptural knowledge, a questionnaire of thirty-six interrogations was propounded and a lesson period used to get the boys' answers.

The results can be summarized as follows:

Average age of boys (in years).....	17.3
Average classification in high school .....	Junior A
Percentage of professed Christians.....	100
Average number of years in Sunday-school .....	11
Average number questions not even answered .....	17
Average grade on questionnaire (percentage) .....	25.8

The average Sunday-school teacher reading this will be surprised and may say, "What kind of a Sunday-school were they brought up in?" In reply, it may be said that it is a Sunday-school which is larger and better than the average. Moreover, what is true of the class in question is undoubtedly true of thousands of other classes scattered over the land. Is it any wonder that as youth seeks his higher education and he is taught that "man is just a few steps from the tadpole," or that "God is the *you* of the universe," or that the "coming of Jesus to earth is ridiculously impossible," that he clutches at it ravenously and swallows it without gulping?

#### Some of the Questions and Answers

How many young men and women are there in the country, who within another year or a little more, like these lads, will be sitting at the feet of atheistic professors, anxious for the best, but utterly devoid of all equipment which shall make it possible for them to discern the truth?

Would the boys and girls you know and are interested in, answer questions as follows:

When was the Bible written?  
 "After the birth of Christ."  
 By whom was the Bible written?  
 "Paul." "The twelve apostles."  
 Who delivered Israel from Egyptian bondage?  
 "David."

How long did Israel wander in the wilderness?

"Ten years." "Two years."  
 Name one Old Testament prophet.  
 "Leviticus." "John the Baptist."  
 Who was the greatest missionary of all time?

"David Livingstone."

How are we saved?  
 "By joining the church." "By becoming a member of some house of God."  
 What is meant by the Christian's hope?

"Everyone can be saved." "The hope of being saved." "To live a clean life."  
 When is the tribulation period?

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Ocean Grove, N. J., Bible Conference, July 21-Aug. 3. A place of hallowed memories. Meet us there.

"The time we are trying to decide."  
"Forty days before Easter." "Christmas."  
When may we expect to have ushered in the millennium?

"When we die." "When we lead a clean life."

What is Satan's final destiny?

"To die."

What is a type?

"A man with different characteristics."

What fair minded Christian worker will not agree that this test is not so much a reflection on the boys, as upon their teaching, both from a standpoint of subject matter and method?

Youth is really anxious for the truth. He longs to have his spiritual hunger satisfied. In spite of this obvious need, however, we go on teaching youth in the same old careless way, without any very apparent conscientious effort to meet

his needs with a better course in Bible.

What is the result? Over sixty per cent of the boys and girls who enter our Intermediate departments leave Sunday-school before they ever enter our Senior departments. The adolescent is interested primarily in results, and if the Sunday-school does not function to the extent of satisfying his spiritual needs, he figures that it is a waste of time, and refuses to be "bothered" with it.

#### What about the Football Coach?

How long would a football coach in one of our leading universities hold his position, if he did not do everything within his power to train his gridders to win a crucial game? For weeks he scouts his opponents' games in an effort to learn something of their style of play, and the plays that are most effective as

ground-gainers. He then puts his athletes through many hours of grilling and drilling, oftentimes in most disagreeable weather. Why? So that he may win that crucial game, the honor from which can hardly last more than a few weeks.

How ought this to put us who are Christian "coaches" to shame! We give our "athletes" thirteen to twenty hours of "coaching" a year (and poor coaching it is) in preparation for a "game" that doesn't last for two hours, but for years, yes, for life, the honor of which will extend into eternity.

We Sunday-school teachers ought to remember that "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:13).

## What Shall the Teacher Teach?

By M. H. Duncan, Superintendent of Public Schools, Lubbock, Tex.

**R**ECENTLY there appeared in our papers an account of a professor's removal from a denominational college because he taught that which was not approved. He seemed to think that he had been done an injustice and replied to the authorities that he was going to a state university where he could teach what he wanted to.

The question is, Has a teacher the right to teach what he wants to? Is the teacher or the people the judge of what he teaches their children? Has the teaching profession the right to fix the ideals, attitudes and interests of the American people?

#### The Teacher a Servant

The teacher is a servant, not a master. He has no right to build ideals in the minds of children that are destructive of the principles upon which the social order rests. A teacher has no right to teach such doctrines as are propagated by the Bolsheviks, the I. W. W.'s, or a number of other groups that believe things directly opposite to the principles upon which our democracy is based. No teacher has the right to teach the doctrine of free love to his pupils, and in the majority of communities if a teacher were to teach such a doctrine, he would be dismissed.

The ideals, attitudes and interests necessary to American democracy are the standard by which sane Americans judge their teachers. This does not mean that the teacher has no freedom. Any teacher has the right to resign and go into other business, but he has no right to remain in a school supported from public funds and teach that which will destroy the school, as thousands are doing today.

In these days a good deal is said about freedom of speech and thought in religion, and some who call themselves liberals claim the right to subvert our

religious ideals and build new ideals on a creed which they happen for the moment to fancy. They do not see that American democracy can last only as long as the Christian religion lasts. It is founded on a belief of the people in a personal God, and on the Bible as a revelation from Him, and the teacher who destroys the belief of the people in these foundations is an enemy of American democracy.

#### Christian Citizens Awake!

The people should realize, when they permit such teaching, just what they are doing and what the consequences will be. And they must be willing to accept the change in their social and political institutions that such teachings will surely bring about. It is not a matter of making an improvement upon what we have, but of doing away with the foundations of what we have and building on new foundations.

What the teacher teaches in the schools today will be the opinion of the people tomorrow. Christianity will not continue to withstand the hostile attacks of the teachers in the classrooms. In fact, it is clear to any thinking person that even today much of the so-called Christianity is very far from the Christianity of the Bible upon which American social and political institutions are based.

Whenever one speaks of limiting the teaching of the teachers in the schools, people at once begin to cry out against him as one who would prevent freedom of thought. But it is not a matter of freedom of thought. Any man has the right to think as he pleases, but he has no right to propagate his theories or vagaries among other people because of his own preference if they have not been accepted as truth among them.

We have as much confidence in our young people as anyone, but we have no sympathy with the idea that they are to

determine their own course, build their own standard of morals, and accept nothing from their elders. Such a theory means that they are to follow the leadership of irresponsible teachers who are trying to subvert the best things in their lives. Even grown people have never been able to build and follow a satisfactory moral program, to say nothing of the less experienced youth, and the man who seeks to turn them away from the moorings of past ideals is their worst enemy and the worst enemy of the social order to which they belong.

#### America's Measuring Rod

Christian people believe they have a satisfactory measuring rod of moral values in the Bible.

American democracy is far from perfect, but it is the highest accomplishment of man because it takes advantage of the ideals handed to men by divine revelation. Certainly it is far superior to anything that could ever grow out of the brain of one who denies that revelation. The dangers that have come among us in recent years are due to the teachings of those who deny that Book.

The American people are too lenient with infidels and altogether too much under the influence of a false conception of liberalism propagated by them. It is a fine thing to be broad-minded, but the human thinking machine has too many limitations to be turned loose without a guide. No man has ever had a thought safe for humanity that is not founded on the Bible and in harmony with its teachings.

It is time the American people were taking in hand the education of their children. They cannot afford to turn that education over to those who deny the faith of their fathers. There was a time when the children in the schools were safe. A few years ago the majority of the teachers in the schools believed



the Bible as a supernatural revelation, but that time is past, and today the boys and girls in the average school are absorbing all kinds of theories, the majority of which are subversive of the best things among us.

Many of these theories are propaganda

put out by agencies that have vast sums of money behind them. We are cutting our own throats, destroying our own lives when under the ideal of a broad-mindedness advocated by these agencies we let them continue to fill the rising generations with that which is hostile

to our civilization. There are enough real Americans among us to deal with the situation, but the longer we hesitate the weaker we become. Soon we shall be unable to help ourselves and shall have to submit to whatever consideration these infidels are willing to grant.

## Break With the Modernists

Fennville, Mich.

Editors, MOODY MONTHLY,  
Chicago, Ill.

If there is not a complete break with modernists, who will be responsible for the young people and the children who are led astray by false teaching? It is surely time for the selection of fundamental Sunday-school lessons with helps for the teachers.

A mother came to me and said, "My little boy does not get anything in Sunday-school to help him live right. They do not teach the Bible. If I do not send him he will think I am opposed to the church. He is not old enough to understand."

Another mother went with her little girl to Sunday-school the first time. The teacher and class told what they did on

their vacation. The mother and little girl did not go again.

Who will be responsible for the children?

Many older people cannot detect the difference because they do not know the Bible sufficiently and depend upon their pastors and teachers and are led astray.

"Cry aloud, spare not, lift up thy voice like a trumpet!" (Isa. 58:1).

(Signed) C. E. E.

## A Small College with a Great Aim

By Rev. J. N. Dickason, Pittsburgh, Pa.

CEDARVILLE College, Cedarville, O., offers just now to Christian men and women an opportunity for lasting investment, with no possibility of betrayal of trust nor risk of loss. It is a distinctively Christian college, and is not afraid to say so. For thirty-five years it has been sending young people out into the world to help lift its burdens. That is time enough to test the real value of the product.

### When Bigness is a Menace

It is not a "big" institution, and has no desire to become such. Bigness without goodness is a menace. Scholarship without goodness is even a greater danger. Cedarville stands for scholarship, but it does not place the intellectual as supreme. Cedarville is just old-fashioned enough to believe that the spiritual and the moral are more important than the intellectual and physical, important as the last two are. The professor who becomes so deeply engrossed in his study as to forget the deeper need of his students has missed the mark.

It is not so at Cedarville. It asks a pledge of belief in the great and eternal verities from every member of its faculty, and asks the same thing from every member of its board of trustees. Too many colleges overlook the latter, and in their desire for men with business and financial influence overlook the fact that too many of such men are more interested in material and intellectual matters than in the "weightier" things; they have but little concern for character building and the selection of character builders for their faculties. Building endowment is more important than building life, in their estimation. Scholarship

and winning teams are placed first, and first things placed second.

Cedarville stands high in the esteem of those who know it best, and its circle of friends is constantly widening; but it needs more, and especially craves those who are interested in giving "Christian" a vital meaning when attached to the word education.

### What Cedarville Needs

To meet the demands of the various associations it must increase its endowment. It needs some added buildings. It would widen and strengthen its plans of service to additional fields. Its graduates have sought almost entirely altruistic lines of life work. The very nature of their choosing has kept them from accumulating wealth. They are loyal and true, but the college must depend in large measure on outside friends for the advance movement. It asks those who believe that education without Christ has lost its vital element, to investigate its claims for support, its need, its opportunity. It aspires to be a great service station for mankind and God, and especially through the training of Christian teachers for your schools.

Teachers train all the rest. Statesmen, scientists, farmers, lawyers, ministers, doctors—all sit at the feet of the teacher. What the teacher is, all the rest will in a large measure become. What we put into the lives of the young people today will appear in the life of the nation tomorrow. What we fail to supply today may cause wreck in the years that are to come. That is what Cedarville is dreaming about and praying for—to become of even larger service in these days so full of crisis in the lives of young people. It aims to build faith,

not to destroy it; to help, not hurt. It believes that the Christian school holds the key to tomorrow.

### The Place of the Teacher

There are fifteen "educational foundations," each in its field doing a splendid work; but not one of them has as its aim the training of Christian teachers. Cedarville longs for the day when it may become such a center. It seeks commanding respect everywhere because of its thorough training in the various fields of study, but even more important than that, having the seal of approval from the Great Teacher whom it is trying to help in His work here and now. To make possible the fulfillment of that dream and prayer may be the privilege of some reader of these lines. It might prove a golden opportunity for some one.

President W. R. McChesney will be glad to furnish full information to any reader of the MOODY MONTHLY.

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June, 1930

Hendersonville Bible Conference and Teacher Training School, July 27-Aug. 10. In the beautiful North Carolina Mountains.

# Everything Beautiful in His Time

By Albert Edwin Hosmer, of the Music Faculty of The Moody Bible Institute of Chicago

(A Radio Talk Reported for the MONTHLY)

EVERY spring and autumn I call the attention of my music classes to the beauties of earth and sky. There is beauty at all times and all seasons if we but see it, but we are more conscious and appreciative of the beauty of budding spring and fruitful autumn. God seems to be more real and nearer to us in the old yet ever new and welcome miracle of the resurrection of life in grass and flower and tree. And then the glory of fruition after the growth and heat of summer!

I am not a minister and cannot preach, but I wish to give you a text for this informal talk. It is in the third chapter of Ecclesiastes at the eleventh verse, "He hath made everything beautiful in his time."

It is also written in the sacred Scriptures that in the dawning of creation, "the morning stars sang together and the sons of God shouted for joy." The song they sang is unrecorded and its music was never heard by mortal ear, but man in his best moments is ever listening to catch some strain or far off echo of the "music of the spheres." The finite reaches out to the Infinite; man cries after God.

As Tennyson sings,

"So runs my dream; but what am I?  
An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry."

And Job exclaims,

"Oh that I knew where I might find him,  
That I might come even to his seat!"

Now if this is true—that man seeks after God, if haply he might find Him—how infinitely more true that the Infinite is seeking man; that the Father seeks His child!

How varied are His ways of seeking us. He speaks to us in the dawning of the new day when the curtains of the night are rolled back and consciousness returns telling us that "his mercies are new every morning," and how great is His faithful-ness.

He speaks to us in the beauty of flower, leaf and tree and in the lavish coloring and glory of the setting sun, telling us He is a God of beauty, and reminding us that we should "worship him in the beauty of holiness."

He speaks to us in the song of bird, the hum of the bee, the gentle murmur of the brook, the waterfall's majestic harmony, and the ocean's mighty diapason.

"Praise the Lord from the earth,  
Ye dragons, and all deeps;  
Fire and hail, snow and vapours;  
Stormy wind, fulfilling his word:  
Mountains and all hills;  
Fruitful trees and all cedars;  
Beasts and all cattle;  
Creeping things and flying fowl;  
Let them praise the name of the Lord."

In a current magazine, Archibald Rutledge tells of meeting a man with a gun in the early morning on an errand of murder.

While they were talking together the sun came up in all its morning glory. And



Albert E. Hosmer

when they were about to part a half hour later at his gateway, the man said,

"I'm glad I ran into you this morning. If we hadn't stopped to talk, I might not have noticed the sunrise. And but for that I might have killed a man. Don't it beat all how hard it is to be mean at sunrise if you once stop to look at it?"

God had been speaking to him in the glory and beauty of the sunrise.

There is, I think, in the mind and heart of every normal human being a longing after beauty and the ability to respond to it. But many fail to recognize it as a gift of God. We are still under the influence of our Puritan ancestors and the restraint they imposed upon themselves in their rigid laws and customs. The Greeks loved beauty and worshiped it, but they were not good. Our ancestors were good, but had little place for beauty. What we need to see is that beauty and goodness go together. "Grace and truth came by Jesus Christ."

Surely if any one has a right or capacity to enjoy beauty, it is the Christian—the one whose eyes have been opened and whose heart has been cleansed.

"Heaven above is softer blue,  
Earth around is richer green,  
Something lives in every hue,  
Christless eyes have never seen;  
Birds with gladder songs o'erflow,  
Flowers with deeper beauties shine,  
Since I know as now I know,  
I am His, and He is mine."

But while this is true, we are so busy with our work or so hedged in by city life and material things that we do not notice these beauties. What a difference it would often make, as the man said about the sunrise, "If you once stop to look at it." I think it must please our Heavenly Father when we love and appreciate the beautiful things His hand has made.

Some years ago, I was walking one day in the woods and came upon a large patch of violets in all their beauty and fragrance. I wondered if any beside myself had seen them. Then I thought that perhaps I was the only human being that ever would see

them, which in turn, suggested the thought of the countless flowers blooming where no human eye could behold them, and how God must love beauty to grow so many! As Mrs. Browning puts it,

"Earth's crammed with heaven,  
And every common bush's afire with God.  
But only he who sees takes off his shoes—  
The rest stand around and pick black-berries."

Now turn to the realm of sound. Music is but another phase of beauty. What do we hear? That depends upon whether or not we stop to listen.

"I hear the wind among the trees  
Playing celestial symphonies;  
I see the branches downward bent  
Like keys of some great instrument."

One has but to awaken a little before sunrise, if living in the country or a city suburb at this season, to hear a wonderful orchestra. One or two birds will pipe forth their morning call, then others join them, and still others, till the full orchestra is pouring out its symphony of praise, each member seeming to vie with another in trills and roulades that any human singer might well envy. The robin's joyous song, the oriole's liquid trill, and the nervous little house wren with its shrill piccolo obbligato. How wonderfully God has equipped these little songsters, and how joyously they usher in the new-born day!

But alas, how few hear them! Again, what a difference it would make if we did but stop and listen as God thus speaks to us in hope and promise for the day.

I suppose many of us have at some time visited Niagara Falls. We were impressed with its grandeur and mighty roar. But did you know that that mighty roar was majestic harmony?

Some years ago a famous organist visited Niagara. "Listening to it for the first time he thought he detected a musical note. Anxious to put it to the proof, he went to Goat Island, where he could get its full diapason. Thence he went to Luna Island, and finally to the island of the Three Sisters. At each place the predominant note was clearly recognizable. It was the chord of G of the thirty-two foot pipe of the organ only four octaves lower.

"He tested it theoretically and practically. He found that the seventh note, the interval of the tenth was of a power and clearness entirely out of proportion to the harmonies usually heard in the organ.

"Were the tone of Niagara a mere noise," he said, "this seventh note would be either weak or confused, or absent altogether. The beat is just once per second."

"He was quite certain that the musical tone of the falls is clear, definite and unapproachable in its majestic perfection."

Oh, if we did but stop to listen, what might we not hear? And if we would "once stop to look at it," what a difference it would make!

Moody Bible Institute Monthly

# Trees of God's Own Planting

Synopsis of a Commencement Address by Louise Johnson,  
a Graduate of The Moody Bible Institute of Chicago

WHEN this morning broke upon our consciousness, it was in every heart before you, with a mingled feeling of joy and sorrow that we must wend our several ways to the north, the south, the east, the west.

A feeling akin, perhaps, to that of half-grown trees as they gaze with outstretched arms upon their stalwart forest progenitors, longing for the day when they, too, will have grown to heights that bespeak beauty and comfort to those round about.

Dear members of the faculty, may we also think of you today as gardeners who, with pruning-hooks in hand, have through the months passed in and out among these lives of ours, trimming a branch, pulling off a dead leaf, and, in a place no one else may have noticed, grafting in a lively branch, to insure a more fruitful life in years to come?

Why all this care? Because you know that we are "trees of righteousness," according to Isaiah 61:3, "the planting of the Lord, that he might be glorified."

In view of this and similar metaphors in the Bible pertaining to trees, is it assuming too much to say that God Himself was pleased when Kilmer, the martyred soldier-poet, wrote:

"I think that I shall never see  
A poem lovely as a tree;  
A tree whose hungry mouth is pressed  
Against the earth's sweet flowing breast;  
A tree that looks at God all day,  
And lifts her leafy arms to pray;  
A tree that may in summer wear  
A nest of robins in her hair;  
Upon whose bosom snow has lain,  
Who intimately lives with rain.  
Poems are made by fools like me,  
But only God can make a tree."

What is a tree? "A woody perennial plant," we are told, "having a single main stem or trunk, the whole ranging from about ten feet to a considerable height, and usually bearing a head of branches or a crown of leaves at the summit."

Without a healthy root, however, there could be no crown of green leaves, for the root is the food reservoir of the tree. And so the inspired apostle Paul exhorts the Colossians and us to be rooted in Christ, "for in him dwelleth all the fulness of the Godhead bodily."

Everyone can recall having leaned restfully against the trunk of some stalwart old tree. How immovable it was! And in that connection there comes to us that other word of the great apostle, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

There is at the foot of Jebel-el-Arz in Syria, the cedars of Lebanon to which God Himself has likened His obedient children. These trees often reach a height of eighty feet, and not only grow tall, but very straight; so much so that the merchants of Tyre and Sidon used them for the masts of their ships, and Solomon in the temple at Jerusalem, employed them to support the ceiling.

Cedars never decay. Their huge trunks, from forty to fifty feet in circumference, send out great branches that cast cool shadows and fill the air with fragrant and healing balsam. They are the shelter of the birds and beasts of the field.

A cedar is a beautiful type of a righteous life, a life that shelters, that blesses, and whose leaf does not wither. Theirs is a verdant crown of perennial foliage, and ours: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing."

Had these mighty trees of Lebanon only to exist in the sunshine of God's warmth and love to attain unto so great stature and strength? Ah, no! I can hear the raging storms they resisted. Some of their backs have become twisted and gnarled in the conflict, but the fiber remains tough and windproof. Just so:

"When God wants to drill a man,  
And thrill a man,  
And skill a man,  
When God wants to mold a man  
To play the noblest part;  
When He yearns with all His heart  
To create so great and bold a man  
That all the world shall be amazed,  
Watch His methods, watch His ways!  
How He ruthlessly perfects  
Whom He royally elects!  
How He hammers him and hurts him,  
And with mighty blows converts him  
Into trial shapes of clay which  
Only God understands;  
While his tortured heart is crying  
And he lifts beseeching hands!  
How He bends but never breaks  
When his good He undertakes;  
How He uses whom He chooses,  
And with every purpose fuses him;  
By every act induces him  
To try His splendor out—  
God knows what He's about!"

I am thinking this wintry December day of that tree whose roots entwine the world; whose two branches are strong and broad enough to afford every needy, sin-sick soul ample shelter. That tree upon whose bleak side there hung the eternal Son of God. I am thinking of Calvary's tree.

O God, we thank Thee that "he that doeth the will of God abideth forever," and "those that be planted in the house of the Lord shall flourish in the courts of our God." "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before them with singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

Because He lives, we shall live also!

Friends and fellow-students, the Master Gardener is in our midst today, He who at His word created both man and trees, and who has planned for your individual life and mine from the foundation of the world. As we yield to His unswerving hand, He will nurture and prune us and bring us to full fruition, even as it is written:

"The Spirit of the Lord God is upon

me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called *trees of righteousness*, the planting of the Lord, that he might be glorified."

## PROFESSOR CARL HANSON GOES TO MOODY BIBLE INSTITUTE

Professor Carl Hanson, widely known among evangelical Scandinavians both in America and in the home lands, has been called to the faculty of the Moody Bible Institute of Chicago, to set up and direct a Scandinavian-English Course, beginning with the Fall term in September.

The Institute has had for years a Swedish-English Course whose teachers and students for the most part have been affiliated with the Swedish Free Church, but the new course is intended to include Norwegians and Danes as well as Swedes, and to extend its privileges to the members of all evangelical denominations without exception.

Professor Hanson admirably fits into such a plan because though born in Norway, he is of Swedish-Dutch descent and has been identified with several institutions of learning in Norway, Sweden and the United States. Among these institutions are the Lutheran Missionary Institute, Oslo, Norway, the Dano-Norwegian Bible School and Academy, Minneapolis, and the Swedish-American North Park College, Chicago, of which last-named institution he was acting president and professor of theology and allied subjects.

Concerning the new course itself, the curriculum will include the Bible in the vernacular and also Greek and Hebrew exegesis where desired, Theology, Christian Evidences, Church History and Polity, Homiletics, Public Speaking, Evangelism, Missions including Medical service, Sunday-school Teaching and Administration, Practical Christian Work, Gospel and Church Music, and in fact all for which the Moody Bible Institute has been noted during these years, and all entirely free except private music lessons, instrumental and vocal.

Of course, instruction will be given in the English tongue and also in the native languages where required, the design being to equip the young people for better work in their home churches and missions, as well as to prepare them for Christian service as a vocation in any part of the world.

A free catalog will be mailed on application by addressing the Moody Bible Institute, 153 Institute Place, Chicago.

June, 1930

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Mountain Lake Park (Md.), Bible Conference, high up in the Cumberland Mountains, August 9 to 24.



# Missionary Department

William H. Hockman

## THE UNEVANGELIZED TRIBES OF SUMATRA

Try to locate on the map this island of Sumatra, one of the largest little-known territories of the world. Very large indeed it is, 1,050 miles long and 200 miles broad, and inhabited by ten millions of people. You will find it among the group of islands known as the Dutch East Indian Archipelago, southeast of Asia. The larger portion of the island is covered with dense forest, only here and there along the coast and up-rivers do we find plantations where rubber, tea, coffee, tobacco, indigo, etc., are raised. In the forests and along the mountain slopes we find the semi-savage Bataks, and some still heathen Malays. Amongst these people Mohammedanism has already made serious inroads.

Some seventy-five years ago a small group of German missionaries started to evangelize the savages of the west coast. God blessed their consecrated efforts to such an extent that there flourishes a church in that section with 280,000 members.

Far from this German mission field, on the opposite side of the island, is a territory inhabited by at least two million people, who until twenty-five years ago were wholly without the gospel. But God in His great mercy led the Rev. Mr. Oechsli, of the Methodist Episcopal church, to open work there. Some years later he received the assistance of other missionaries, but when the writer was appointed, in 1926, to join this pioneer band the entire staff consisted of only three married missionaries and one single lady. Think of such a small group of Christian witnesses being responsible for the evangelization of over two millions of raw pagans.

God had given me a definite call to His service, and in that conviction I went out in 1922, first serving for three and one-half years in Java, where I got my field training for the pioneer days that were to follow; and then from 1926 to 1929 I pioneered in the jungles of Sumatra. And what conditions I found! Savages living in the grossest heathen darkness, yet blindly groping about, vainly seeking to find some way out. I found these people in dire physical need, covered with sores and suffering from the most loathsome diseases; hungry also, because they are so very ignorant as to methods of food production. Their spiritual need was most

appalling, truly sitting in darkness and in the shadow of death. But preaching Christ crucified unto them, we generally found an open door. Frequently they would respond by erecting a simple school building and help to finance an evangelist-teacher that they might learn the way of life more perfectly.

### Forward March!

Now after a full year spent in America on furlough, renewing friendships and sharpening my own tools, the call has come to return. Though mission giving has sadly dropped, and our field has received an additional ten per cent cut in its budget, nevertheless a letter from the field tells us that the brethren are looking to God for aid in this time of dire need, and propose not a retrenchment but an advance. They



The Native Market in a Coast Town of Sumatra

inform me that upon my return I am to go some 180 miles inland to open a new station and to attempt, with the assistance of a band of consecrated native workers, to reach those still unevangelized tribes. We are to occupy an entire section of unexplored territory, with hundreds of heathen Batak villages, as well as hundreds of still heathen Malays (considered by former authorities not to exist).

We are planning a ten years' program to cover that territory and bring the gospel within the reach of every creature. The blessed results following the work of the German mission among similar people on the west coast, together with our own experience, give us reason to expect a great movement toward Christ among these people, if only we can reach them speedily. My heart burns within me and my prayer to God is that I may prove worthy and able to lead such an important movement. May I count on your prayers, and particularly on the hearty co-operation of every faithful God-fearing Methodist who reads this paper?—Rev. Carel Hamel, missionary, The Methodist Episcopal Board.

## A DREAM

All those who have lived much among Chinese Christians can doubtless recall many instances of dreams which the Christians have taken as having some definite spiritual significance concerning themselves or families. Within the last month such a dream came to our notice, and as it seemed a little out of the ordinary, I have thought it worth while relating.

Mr. Chan is a Christian living in Koon Shan, but his native village is two or three days' journey distant. About the middle of January he had a most vivid dream in which he thought he was standing with his father in a vacant lot beside his home back in his village. Suddenly he seemed to see fire fall from heaven, consuming all the upper half of the village. Feeling it was the first of God's judgment, he was under strong constraint to pray, and falling to his knees, he poured out his heart in prayer to God. Then suddenly he awoke.

### Startling Facts

After about ten days he received a letter from his father telling how one night a band of armed robbers had attacked the village. They plundered and robbed, carrying off practically everything that came to their hands—household goods, buffaloes, men, women and children. The village militia were so taken by surprise that the robbers had plundered the whole upper half of the village before they could get the situation in hand. Just as the lawless band reached the vacant lot and were about to attack Mr. Chan's house, the militia opened such effective firing from the roof of the ancestral hall opposite that the robbers were checked and turned back.

On reading the letter, the dream at once came to the mind of Mr. Chan. The robbers had been checked at the very spot where in his dream he had knelt in fervent prayer. And as near as he could estimate the dream and the plundering had taken place the same night. Surely the Lord must have had His hand in it! So impressed was he with this fact that he at once wrote to his father, telling him of the dream and using it as another occasion to urge him to accept the Lord Jesus as his Saviour.—Ruth Hitchcock, Hebron Mission, South China.

### A DOUBLE WEDDING

An event of interest has occurred here since our last report in the way of a double wedding, which took place at Ebumba last month. One of the parties concerned tells the story thus:

"As a boy I used to go to school, and

Moody Bible Institute Monthly

the missionary's wife (Mrs. Hamilton) taught us the Word of God every morning. I was inclined to become a Christian, but the girl to whom I was engaged dissuaded me. So I drew back and settled down to all the sinful pleasures of heathen life. But my conscience caused me anxiety and fear, and sometimes when on the way to indulge in my evil habits I used to pray to God to keep me from death until I had become a Christian.

"After some years of married life I was one day digging the foundations of a building on which I was engaged when suddenly I felt strongly urged to turn to God. I said to my companion,

"'Ngagentaba, I am going to be a Christian.'

"He laughed, and thought I was joking. 'How would you give up all the things you love so much?' he said.

"'No, I am in earnest; look, you can have all these,' I replied, and pulled off my ornaments and threw them to him.

#### A Transformation

"I went home, got a piece of soap and some Christian clothing belonging to my uncle, and went to the stream and washed off all my red ochre and dressed myself. My wife objected.

"'What will you do now when the children get sick? The missionary won't let you practice our heathen rites.'

"'I don't care; you can cut off their fingers yourself,' I replied. I went straight to the evangelist's kraal and said, 'Evangelist, I have come because I want to be a Christian.' He was startled, but rejoiced to receive me, and soon we were sitting in his hut, talking happily of the things of God.

"As we sat there someone suddenly entered the hut, and I saw it was my wife. 'What do you want? You don't generally follow me about.'

"'Oh! I am going to be a Christian too if you are,' she said. Then the evangelist's wife joined us and we all rejoiced together.

"The next day my chum and his wife made up their minds that they, too, must follow our example, so all the Christians rejoiced greatly when they saw that this was the work of God's Spirit. My chum and I have never been separated. We were boys together, became men together, got married as heathens together, and now we are to be re-married as Christians together."

The ceremony was performed by Rev. Scott Searle, and a feast was provided with many friends to join in the rejoicing. —E. G. Barnes, in the *South African Pioneer*.

#### REAL SALVATION IN INDO-CHINA

Among the Christians are two women who have truly had miraculous conversions. One elderly woman, a tea vendor on the water front, was given to much wine drinking. In the morning, as soon as she arose, without stopping to wash her face, she rushed off to the wine shop for a "long drink," and only then did she return to sell tea. In the midst of her selling she continued to drink wine until she went to bed again at night, consuming each day from eighty cents to a piastre's worth. One night she felt compelled to go to hear the



## A Vacation Suggestion

### BIBLE CONFERENCES

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Hendersonville, N. C.....	July 27-Aug. 10
Ocean City, N. J.....	Aug. 3-17
Mountain Lake Park, Md.....	Aug. 10-24
Colorado Springs, Colo.....	Aug. 10-24
Cedar Lake, Ind.....	Aug. 17-24

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## "THE JEWISH PASSOVER"

FROM SINAI TO CALVARY OR HOW A JEW FOUND CHRIST

An interesting booklet, second edition revised, enlarged and illustrated, just off the press, by Evangelist Philip Sidersky, a converted Jew. Highly recommended by Gerald B. Winrod. Shows how Christ fulfills every detail of the Jewish Passover. Jews the world over unconsciously observe the very types which are fulfilled in Christ. Author 25 years in Jewish evangelization work. He has been a co-worker with the late Dr. J. Wilbur Chapman in the evangelization of the Jews.

"We have here an interesting booklet by the well-known Jewish evangelist Philip Sidersky, a converted Jew who has had a most unique ministry. One feature of his services that has always proven of keen interest has been his description of the Jewish Passover and the light that he throws upon it from the standpoint of New Testament interpretation. He has been prevailed upon to put this message in print, together with the story of his conversion, and all believers will get a real thrill out of reading it."—*The King's Business*.

"The Jewish Passover points to Christ according to Evangelist Philip Sidersky, a converted Russian Jew. His discussion sheds new light upon the significance of this ordinance of orthodox Jews. He also tells the story of how he found Christ, in a way that is interesting from start to finish. His is a true and convincing testimony regarding the grace and power of the Word of God to save souls."—*Grace and Truth*.

To those, especially, who are interested in work among the Jews this book would be of considerable interest. The author is an evangelist among both Jews and Gentiles at the present time, and open for engagements.

"This is the story of the conversion of the Jewish evangelist, Philip Sidersky, published at the earnest request of friends. Mr. Sidersky has enjoyed a ministry of wide scope. He knows the soul of God's chosen people and is qualified to discuss their beliefs, customs and traits. It is a thrilling story, and the booklet may be placed in the hands of anyone who is earnestly seeking the truth. The book is published by the author."—*Christian Observer*.

"I have read your booklet, 'The Jewish Passover,' with great interest and profit."—*Dr. Howard Agnew Johnson, Pastor, Emmanuel Presbyterian Church, Milwaukee*.

"The way this writer brings us into the heart of his subject matter is in itself an appeal; and when this converted Jew brings us face to face with Jesus, our Passover, we are profoundly impressed. He follows the Passover study with a brief sketch of his life, and here on we find much to hold our attention. The average Jew never offered so much worth while for twenty-five cents."—*The United Presbyterian*. Price 25 Cents. ORDER FROM

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To hasten the return of our Lord by following His program for this age, which is to "preach this gospel of the Kingdom in all the world for a witness to all nations." Its aim is to engage in only such activities as contribute to world evangelism.

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preaching, so she asked another drunkard to show her the way to the chapel. While there she was deeply impressed, and believed on the Lord. The next day she gave up drinking entirely, and testified that from that day until now she has never had the slightest desire for drink.

A certain young woman formerly had a terrible temper. Whenever she was angry with anyone immediately her face turned "green," and she would strike that person. Once she taught eight people single-handed and they all had to flee. Now she has believed on the Lord, and whenever anyone speaks evil of her she only smiles.

Near here are many students and numerous clerks and officials working in government offices, as well as others employed in various commercial houses of Saigon, who have believed on the Lord. Formerly these men thought only of pleasure, now they have given up all things pertaining to this world and are willing to walk the narrow way amid much rejoicing. Greatly to be praised is our wonder-working Saviour.—Pastor Tiep, of the Christian and Missionary Alliance.

### DAYBREAK PRAYER MEETINGS

Daybreak prayer meetings at 6 A. M., in which more than twelve hundred persons participated, featured the special evangelistic meetings held at Pyengyang, Chosen (Korea), for eleven days during November, 1929. Rev. Kim Ik Tu, perhaps the foremost evangelist of Chosen, called by many the "Billy Sunday of Korea," led the meetings. The program called for daybreak prayer meetings, morning Bible study, afternoon preaching from house to house, and evening services. Each morning Mr. Kim led in prayer very earnestly, and afterward all prayed silently or

The largest church in Pyengyang has been unable to accommodate the crowds which have attended these evangelistic meetings in recent years and a gymnasium-auditorium, which would seat as many as five thousand—on the floor in Korean fashion—is being built on the campus of Union Christian College.—*Missionary Review of the World.*

### A MIRACLE OF HEALING

One of the recent significant happenings of our work here is the baptism of ten Kachin families, which addition to the church was the direct result of what appears to be a miraculous answer to prayer. One non-Christian Kachin in the village was very sick, so sick that the villagers thought he was dead. After vainly offering to the spirits in order to secure the healing of the sick man, they called Tura Pa Shite, the Christian teacher in the village, to see if he could render any aid. Pa Shite told them he would pray to God in whose hand was every kind of power.

He believed, and the man rose up and was well from that very hour. It was such a sure sign to those villagers of God's power, so compelling a demonstration, as to lead the households to immediate acceptance of Christ. A well-to-do Kachin of the village, an opium addict, was, as the result of prayer, able at once to give up his opium smoking.—A. H. Telford, Kengtung, Burmah.

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## Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

### SUDDEN DEATH OF CHARLES ABEL

Charles W. Abel, of New Guinea, who has on several occasions addressed the Founder's Week Conference of the Moody Bible Institute, was recently killed in an automobile accident at Woolwich, England. For more than thirty years Mr. Abel has lived and witnessed among the head-hunters and cannibals of New Guinea. Before he and his wife went to Papua their missionary predecessor, James Chalmers, had been murdered and eaten there by the cannibals. Mr. Abel's infrequent furloughs in England and America have brought blessing to many. He is survived by his wife, who has been his faithful companion throughout these years, and two sons and two daughters who had rejoiced their father's heart by giving their lives to missionary service in New Guinea.

### FUNDAMENTALS ASSOCIATION CONVENTION

The World's Christian Fundamentals Association will hold its annual convention in Los Angeles, Calif., June 8-15. Sessions will be held in the auditorium of the Bible Institute of Los Angeles.

Not since the great Philadelphia convention has as much interest been aroused in the annual assembly of fundamentalists. The *Sunday School Times* has chartered a special steamer to carry representatives from the eastern states by way of the Panama Canal.

The program, which will represent practically every phase of doctrinal and church life, will have for its central theme, "The Work of the Holy Spirit." The program as announced is as follows: Sunday, June 8, "The Holy Spirit and Revival"; Monday, June 9, "The Holy Spirit and Education"; Tuesday, June 10, "The Holy Spirit and the Children"; Wednesday, June 11, "The Holy Spirit and Missions"; Thursday, June 12, "The Holy Spirit and Evangelism"; Friday, June 13, "The Holy Spirit and the Laity"; Saturday, June 14, "The Holy Spirit and the Young People"; Sunday, June 15, "The Holy Spirit and the Second Coming of Christ."

Among the speakers announced are Prof. Leander S. Keyser, Dr. P. W. Philpott, Dr. W. P. White, Dr. Charles G. Trumbull, and Dr. J. O. Buswell. Paul M. Kanamori has been secured from Japan, Dr. Arthur H. Carter from England, and Mr. and Mrs. Ralph C. Norton from Belgium. In addition to the pre-arranged addresses there will be one hour each day

in which men attending the convention and who represent great spiritual interests will be called upon to speak.

### LET THERE BE SIGHT

Investigations reveal the fact that twenty-one per cent of pre-school children have defective eye sight. Many of these cases when discovered at this early age can be cured. The National Society for the Prevention of Blindness has for its objective the conservation of the vision of the American people. It directs its work along four lines: the prevention of eye-trouble among



The Battleship Trio Strikes a Harmonious Note

babies, the caring for the eyes of pre-school children, improving the sight of school children, and conserving the vision of the worker. In addition it gives special attention to research work and public education as to the care of the eyes. In the interests of the latter alone last year the society distributed 725,000 pieces of literature, delivered 307 lectures and 13 radio talks. Copies of the fifteenth annual report may be had from its offices, 370 Seventh Avenue, New York City.

### THE MIGHTY MOVIE INDUSTRY

The growth of the motion picture industry is something phenomenal even in our days of big business. When we consider the fact that potentially it is by all odds the most powerful instrument in the world for public education as well as for public entertainment, it is self-evident that the churches as well as all serious-minded citizens are interested in knowing what

kind of education it gives and what effects it has on the morals of the people.

We are told that the motion picture industry in America touches about 100,000,000 in this country every week; that it reaches out to 150,000,000 more people across the seas. It has 20,500 theaters in America and 37,000 abroad; it has captured from 85 to 90 per cent of the motion picture market of the world. It has an invested capital of nearly \$2,000,000,000.

The industry employs 325,000 men and women and uses 150,000,000 feet of negative film in this country every year, and 1,500,000,000 of positive film.

More silver is used by the motion picture industry than any other business except the coinage of money.

The wide scope of the selling field requires the expenditure of \$100,000,000 worth of advertising every year.

During the last year the average weekly movie audience in America has increased by ten millions.—*Lutheran Church Herald*.

### THE PASTOR'S SUMMER OPPORTUNITY

In the summer time the usual church program slows up. Vacations, outings, warm weather, and the general summer situation cause most churches to relax their efforts, and most ministers to mark time until a new year of activities opens. A minister might dedicate a month in the early summer to a special enterprise without seriously weakening his usual pastoral program.

Suppose he were to set aside one early summer month as "children's month." The ideal way to capitalize it would be to throw himself wholeheartedly into a vacation church school. Let him gather about him a group of efficient workers. Let him study vacation church school methods and materials with them. Then with the backing of his official board and educational committee, let him by sermon and visitation inspire the interest of the whole church.

When the school gets under way, he should be its pastor or over-shepherd. He will be a frequent and much desired leader in each group. In the worship, in story telling, on the playground, and in all the fascinating activities, the children will come to know and love him as they have never before had opportunity. Just what leadership responsibility he should carry will depend upon his own talents and the other leadership available. Whatever he does, it will be for the sake of these intimate daily contacts with the boys and girls of his congregation. It is ideal that these contacts come under such joyful and attractive conditions. At the close he will know each pupil by name, and all will have a new appreciation for and loyalty to him.

After all are not the children entitled to a pastor at least one month out of the twelve?—*International Journal of Religious Education*.

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## STRENGTH IN SEPARATION

Church union in Canada was also church division. That portion of the Presbyterian church that remained outside the combination seems to be prospering greatly. It comprises 1,300 congregations with 180,000 members and 120,000 children in Sunday-schools. In four years it has added 505 congregations and built or purchased over 200 churches and manses. In 1928 the total revenue was \$4,668,064, or \$161,430 more than the undivided Presbyterian church raised in 1910.—*Sunday School Times.*

## NEED OF BIBLE INSTITUTES

During the past fifty years there have sprung up all over the world, and more especially in North America, Bible colleges and Bible institutes. The presence of these institutions with the signal blessings which God has seen fit to pour out upon them, is an evidence that the Bible and the study of it is still a vital factor in the lives of Christian people. Perhaps as never before, men and women are hungering after the knowledge of the things of God, and the large enrollment of students in attendance at Bible colleges is noteworthy. It is becoming more and more evident that, while there is a decided drift in many quarters away from old-fashioned expository teaching of the Scriptures, there is just as evident a turning to the expository systematic teaching in many other quarters.—*Toronto Globe.*

## INCREASE OF HEATHEN POPULATION

World population is increasing at a rate that is hard to conceive. The International Statistics Institute at the Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past twenty years. In round numbers Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000; and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Saviour of sinners.

Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are just falling down on the job of carrying out the command of their Saviour and Master, to make disciples of all nations. The church not only is not doing that, but it is not by any means keeping up even with the growth of population. Indeed the increase of the heathen population in twenty years is greater than the membership of all of the Christian churches of the world.—*Presbyterian of the South.*

## BACK TO THE FARM

Slowing up of industrial conditions in cities leads Governor Roosevelt, of New York, to forecast a change in population movement. The Governor said more people are walking city streets looking for jobs than at any time within many years. He then declared:

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"The effect of this condition—for it is a condition and not a theory—is that there will be less opportunity for young people to go from the farm to the city in the next few years and find work awaiting them. By the same token many people from the cities will give more serious attention than in the past to the possibility of moving to the country.

"How happy is the family today located on a farm and able to say every day as they get up in the morning and as they go to bed at night: 'We at least have no fear of starvation; we at least have no fear of losing our jobs. We may not be getting very rich, but at least we are able to go on with our lives without suffering and without drastic change.'"—*Farm Conditions*, Agricultural Publishers Association.

#### CHRISTIAN SCIENCE METHODS

Some of our Christian Science friends have taken exception from time to time to statements that have appeared in this paper pointing out some of the many glaring errors of that system. Certain of the officials have become so insistent on getting their so-called "corrections" published in *The Evangelist* that they have become really annoying and we have been constrained to take measures to make it still plainer

to them that this paper is not open to their propaganda and furthermore is set not only for the proclamation of the truth as it is in Christ Jesus, but for the exposing of error as it contravenes the Word of God. To bring out the fact that it is not "correction" that is needed, but further elaboration of the truth about Christian Science, we will continue in later issues to expose Christian Science fallacies.—*The Brethren Evangelist*.

#### ARE THE CHURCHES LOSING GROUND?

The figures relating to church membership for 1929 contain several surprises. There is less proportionate gain, and several losses in unexpected places.

Among the changes shown in the gains of 1929, perhaps the most striking are those of the Methodist group, long in the lead of the Protestant families in vigor of growth. It now appears for the first time in its history with a net decrease of 2,440. The figures are not large, but the fact is.

The Baptists, so close to the Methodists, are also slacking in their growing process somewhat. They as a group are close to the Methodist group, the former with 9,141,856, the latter with 9,162,280. The

Negro element is large in both and seems to be lacking in vigor, though the three largest bodies of blacks in the Methodist group have voted almost unanimously, in their respective annual conferences, we are told, for union and now only have to win the lay element to succeed.

Of other bodies the Roman Catholic has fallen behind its return of 1928—360,153—to 77,307 in 1929, which does not, of course, mean heavy losses, but rather, we suspect, a habit some dioceses have formed of neglecting to report every year.

But we have said enough of the dark spots in the picture. There are still net gains of over 300,000 from the churches and not a few favorable signs.

We give a list herewith of denominational groups and single bodies in their numerical order:

Groups	Com.	Gains
Catholic, Western, 3 bodies.....	17,299,147	84,308
Methodist, 16 bodies.....	9,162,280	22,440
Baptist, 18 bodies.....	9,141,856	63,323
Lutheran, 19 bodies.....	2,777,617	62,982
Presbyterian, 9 bodies.....	2,698,132	58,785
Disciples of Christ, 2 bodies.....	2,006,959	84,538
Catholic, Oriental, 10 bodies.....	749,125	213,800
Latter-Day Saints, 2 bodies.....	687,095	16,394
Reformed, 3 bodies.....	567,600	3,657
United Brethren in Christ, 2 bodies.....	415,443	24,371
Brethren (Dunkard), 4 bodies.....	166,867	1,756
Adventist, 5 bodies.....	159,787	5,099
Friends, 4 bodies.....	106,230	46,321
Mennonites, 13 bodies.....	100,505	529

—Dr. Carroll, in the *Christian Herald*.

## 50,000 Tubercular Patients Await the Gospel Message

### Will You Help Send It To Them?

A multitude of tubercular patients in the great sanatorium centers of the West and Southwest present an urgent call for the Gospel.

A great many have spent all in a desperate effort to hold on to life, yet daily some are losing their grasp and are dropping off into Eternity. The saddest part is that the majority seem ignorant of the Way of Life Eternal.

A Christian worker in Arizona, burdened for the multitude of sick in his city, writes: "Almost every home in this place of 45,000 people has sickness in it. People come here by the thousands. They are clamoring for reading matter. In a recent meeting a splendid young woman arose and took from her pocketbook a little Pocket Treasury and said that she prized it above all things else. It had been given to her husband, who was sick in the Veterans' Hospital here. He read it and was converted. Some weeks after he departed this life to be with the Lord, and oh, how grateful this young woman was that her husband had found the Lord Jesus as his personal Saviour by simply reading that booklet! God does honor His Word."

### Will You Help Point the Sick and Dying to the Saviour?

\$50.00 will provide Pocket Treasuries (a compilation of choice Scripture passages) and Moody books on the Way of Salvation for a large sanatorium.

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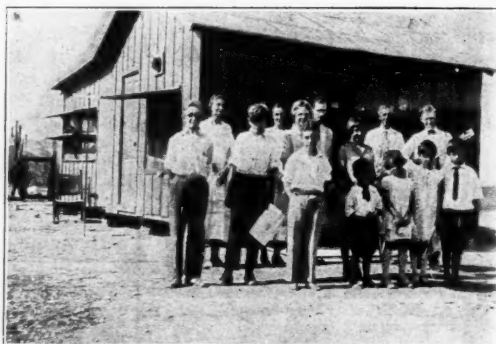
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William Norton

## FREE GRACE

Rev. James Caughey tells of a minister who lay dying in Scotland. A brother minister called to see him, and inquired, "Well, my brother, what are you doing?" "Doing?" answered the dying servant of God. "Doing? I will tell you: I am gathering together all my prayers and sermons, all my good deeds and bad deeds, and am going to throw them all overboard together, and swim to glory on the plank of free grace!"—Albert Midlane.

\* \* \*

## CALLED BY HIS NAME

A man who lived in Portland, Me., left by his will a trust fund of \$100,000 to be used to pay for the education of Portland residents of his own family names, which are Rackleff, Miller and Nelson. They must show signs of genius and must be recommended by a teacher or distinguished attorney. That bequest will constitute a splendid monument to the testator, a monument of life, which will outlast all memorials of marble, granite or bronze.

Quite similarly does Christ honor and bless all those who are called by His name. They have been adopted into His family, they are proud to take His name upon them, and seek above all things to do honor to it.

All such persons Christ endows with blessed and magnificent potentialities. He provides for them the best of teachers and puts them under the most fruitful discipline. Nothing that boundless resources can do to develop them is left undone. They are the favored of all men.—Selected.

\* \* \*

## NAMES OR NUMBERS?

A census taker asked a woman at one house where he called, how many children she had. "Well," she said, "there's Willie and Henry and Martha and . . ." Then the census taker broke in with, "Oh, never mind the names, give me numbers." The interruption and the tone of it roused the mother's indignation. "They haven't got numbers," she said, "they all have names." Really, that census man had got so obsessed with numbers that he seemed to have forgotten that mothers do not number, they name.

It is the glory of love that it deals with individuals, and calls them by name. The picture Jesus gives of Himself in the tenth chapter of John is precious to us as we remember: "He calleth his own sheep by name, . . . and the sheep follow him; for they know his voice." "I am the good shepherd, and I know mine own, and mine own know me" (R. V.). We like to think of that mutual knowledge of the Good Shepherd and His sheep. The individual is not a number, lost in the flock, but knows and is known.—J. E. Williamson.

## LOSING THE FRAGRANCE

A botanist found a beautiful plant by the wayside. He sat down to analyze it. He pulled it apart and examined every part under a microscope.

When he had finished he could tell you the color of the flower, and its classification, the number of stamens and pistils and petals and bracts; but the life and the beauty and the fragrance was gone.

It is even thus that many treat the wondrous sayings of our Lord, and lose their life and power.

\* \* \*

## "BUNDLES OF BENEFITS"

The Bishop of London calls Psalm 103 "Bundles of Benefits" and says: "The psalmist set himself one day to count up the benefits he had received from God. He had not proceeded far when he found himself engaged in an impossible task. He found he could not count the blessings he had received in a single day, so set himself to find a help to memory. He took these benefits which he desired not to forget, and he tied them up in bundles. He shaped the bundles into a song." The Bishop of London names five such bundles—forgiveness, healing, redemption, the coronation of love, and satisfaction. These, however, are in the first five verses and there are still others to be discovered in the following verses.—A. C. Crews, in *Westminster Teacher*.

\* \* \*

## GOD'S WONDERFUL BOOK

Psalms 119:129

A certain Christian traveler was packing his suitcase when about to proceed on a journey, when he remarked to a friend: "There is still a little corner left open in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymnbook, a sharp sword, a small library, containing thirty volumes, and all these articles must occupy a space of about three by two inches." "How are you going to manage that?" queried his friend, and the reply was: "Very easily, for the Bible contains all these things."

The most wonderful, the most marvelous book in all the literature of the world is the Bible, because it is God's own Book!

God's creatures are we proceeding through this world of sin on our short pilgrim journey, and it is therefore necessary to know one thing, or at least inquire for it, and that is the way to heaven. God Himself has clearly shown us the way even unto eternal life, and these directions are to be found in the Bible. This Book of God, therefore, is absolutely necessary on the pilgrim's journey as the Guide, which reveals unto fallen man the profoundest, the highest of all revelations: namely, the love, grace and mercy of the triune God.—*The Comforter*.

## LEAKY VESSELS NEED TO BE REFILLED

It is necessary repeatedly to seek the fullness of the Spirit. D. L. Moody said, "We are like leaky vessels and must come again and again to be filled." Yesterday's manna will not do for today. It has been pointed out that the verb in the Greek expressing the thought, "They were filled with the Spirit," is in the aorist tense, i. e., it expresses a past, completed "unit" act, not a continuous action (Acts 2:4; 4:31; 13:9; 13:52). One baptism (at conversion), and many fillings.—From *The Holy Spirit to the Believer*.

\* \* \*

## THE STIRRING OF EMOTIONS INSUFFICIENT

Many people think that the stirring of the emotions is a pleasant and even profitable thing. They forget that every such appeal and experience hardens unless it is given some lawful outlet in faith or work. Dr. Maclaren illustrated that thus:

"I once heard that if you take a bit of phosphorus and put it upon a slip of wood and ignite the phosphorus, bright as the blaze is, there drops from it a white ash that coats the wood, and makes it almost impossible to kindle the wood. And so, when the flaming conviction laid upon your heart has burnt itself out, it has coated the heart and it will be very difficult to kindle the light there again."

\* \* \*

## A LESSON FROM HEBREW GRAMMAR

A man of high character but ordinary education was addressing a roomful of school children, and he said to them: "All of you know the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian, and Latin run in that way: I love, thou lovest, he loves; or I walk, thou walkest, he walks. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round: 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say, 'You are'; last of all, think of yourself and say, 'I am.' First God, then your neighbor, then yourself. That is the way to think and to live."

One who heard this story was so struck by the thought that he could not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out a scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other told him what the man had said to the school children.

"Well, well!" exclaimed the scholar with radiant face. "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!"

He sat for some moments, saying: "He is, thou art, I am. How beautiful! Yes, to be sure: He is, you are, I am. Wonderful, wonderful!"—*Youth's Companion*.

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## LENT

H. W. S., Hiram, Ohio.

**Question:** What is Lent, and when did it originate?

**Answer:** Lent is a period of forty days preceding Easter, which the Greek, Roman and Anglican churches celebrate with fasting and prayers. There is no general observance among Protestants outside of the Episcopal churches. The custom seems to have originated as early as Gregory the Great (590-604).

## SAFE STANDARD OF CONDUCT

G. C. C., Doucette, Tex.

**Questions:** (1) If my motives are good and I am conscientious, can my acts be wrong? (2) What is the explanation of Matthew 15:11?

**Answers:** (1) It is unsafe to determine the rightness or wrongness of our acts by good intentions or by motives which have the approval of our conscience. However good our motives they may be based upon ignorance, while conscience simply approves or disapproves, according to whether or not we have lived up to our light. Lots of wrongdoing is constantly occurring upon the plea of good intentions and the approval of conscience. Since the light that is within us is sometimes darkness, God has a safe external standard of conduct, namely, the Word of God. (2) The explanation of this verse is found in verses 17-20 of the same chapter.

## THE PROBLEM OF SUFFERING

M. M. H., Andes, N. Y.

**Question:** How could God allow His Son to suffer? How could God allow any human being to suffer?

**Answer:** The mystery of suffering is inseparably connected with the mystery of sin. The former is chiefly the result of the latter. Since sin is revolt against God and involves the breaking of God's laws, punishment and suffering are logical sequences. God takes no pleasure in inflicting punishment, nor in sending or permitting suffering. But so long as man is rebellious and sinful, just so long suffering will continue. God can and will put an end to this sad state of affairs. When His kingdom is finally established the chief cause of suffering will have been removed. Sufferings may be classified as sequential, punitive, remedial, permissive, and substitutionary. The last is most mysterious of all, but since only God could make atonement for sin it was necessary for Him to become man and to die in our stead. We would suggest the reading of chapter XV in *God's World Program*, by the present writer, entitled, "The Problem of Suffering."

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## GETTING SAVED

W. A. E., Scio, Ore.

**Question:** What must a sinner do to get saved?

**Answer:** First of all he can do nothing either to win or merit his salvation. Only God can save the sinner and the method is simple. Jesus Christ Himself bore our sins in His own body on the cross (1 Pet. 2:24). All that the sinner can do is to believe this fact and trust God to save him. The apostle John makes the way of salvation very plain in John 3:14, 16, 36. Simply believe on the Lord Jesus Christ as your Saviour and you have eternal life.

## MANY ANTICHRISTS

N. S., Grinnell, Ia.

**Question:** Please explain 1 John 2:18.

**Answer:** John refers to the individual Antichrist who is yet to come (2 Thess. 2:3-10) and also of many miniature antichrists (so to speak) who always have been in the professing church as false teachers, and against whom we are warned (2 Cor. 1:13-15; 2 Pet. 2:1-3). According to John, any one who denies the Father and the Son is an antichrist (v. 2). John adds that whosoever denies the Son has not the Father. They cannot be separated. As you suggest, we have today many such in our colleges and theological seminaries. Having forsaken the right way they speak "great swelling words of vanity." Better for them had they never known the way of righteousness (2 Pet. 2:15, 18, 21).

## FOREKNOWLEDGE NOT PREDETERMINATIVE

E. B., Oak Park, Ill.

**Question:** Since God knows before we are born who will be saved and who will not be saved, what is the sense of giving the invitation, "Whosoever will," since our present and our future life was determined before we were born?

**Answer:** Your statement of God's foreknowledge as determinative of our actions is pure fatalism and rules out human free agency. The fact that God knows how we are going to act under given circumstances does not necessitate our so acting, for our actions are the result of our own decisions. Only as we have power to freely choose to do this or that can God hold us morally accountable to Him and personally responsible for our acts.

## RESTITUTION

E. D., Baltimore, Md.

**Questions:** (1) Does the Bible teach

restitution where it is possible? (2) Please explain 1 Timothy 2:9.

**Answers:** (1) The law of Moses not only taught restitution, but demanded it (Exod. 22:3, 5, 6, 12). Our Lord Himself also taught the same (Matt. 5:23, 24). (2) Taking the passage in its setting, it seems primarily to refer to the proper adornment and apparel of women when in a religious service, and is a very fitting passage for women to consider in connection with the Easter season. Conspicuous attire and showy ornamentation are wholly out of place in the house of God at any time. The same injunction, in our judgment, is applicable to Christian women in every place and time.

## FELLOWSHIP

R. E. M., Norwich, Conn.

**Question:** Because of the apostasy in this section the only real Christian fellowship I now have is with a group of about six of us in a little weekly cottage prayer meeting. The way is getting pretty lonesome at times. Once in a while we speak about observing the Lord's Supper together. Could you offer any suggestions on this matter?

**Answer:** Your situation is becoming more and more the experience of many others. But how blessed it is that Christian fellowship does not depend upon numbers. Remember always, moreover, that "truly our fellowship is with the Father, and his Son Jesus Christ," a fellowship that we may have at all times and under all circumstances. As to celebrating the Lord's Supper, it would seem as though it would still be possible to find some true minister of the gospel whom you could find or procure to conduct such a service for your group.

## REPENTANCE AND NON-REPENTANCE OF GOD

I. T., Leamington, Ont.

**Questions:** How do you explain the following seeming contradictions: (1) Genesis 6:6, 7 with Numbers 23:19; (2) Exodus 32:14 with Jeremiah 18:8-10; (3) 1 Samuel 15:29 with Jeremiah 26:13?

**Answers:** (1) Genesis 6:6, 7 is an "anthropomorphism," an expression that attributes human emotions and actions to God, or depicts Him as He appears to man. Numbers 23:19 asserts the holy and changeless character of God in contrast with the sinful and vacillating character of man. (2) Exodus 32:14 implies a conditional purpose upon the part of God. He had asked Moses to let Him alone in order that He might destroy the nation (v. 10), but instead Moses interceded for Israel and won his case. Therefore God did not carry out His conditional purpose, although to the writer he may have appeared to change His mind. The passage in Jeremiah is of a similar character. Jehovah's actions were contingent upon those of the nation. (3) Answered in the foregoing.

## CHRIST FORSAKEN

D. A. M., El Segundo, Calif.

**Question:** How do you explain the

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cry upon the cross, "My God, my God, why hast thou forsaken me?"

**Answer:** Some time ago we attempted to answer this question. Here we wish to give the gist of an exposition by one of our readers in California. He says, in effect, that Christ was not mistaken. He had an actual experience. Since He who "knew no sin was made to be sin on our behalf," He was forsaken in order that we might not be. As Sir Robert Anderson says, He uttered "Immanuel's orphan cry." The Word of God teaches that sin separates the sinner from God. If sin is not fully atoned for, sin will eternally separate us from God. Therefore in tasting death for every man in its fullest and deepest sense, it was necessary for Christ to experience actual, though momentary, separation from the Father. We feel sure our readers will agree with this interpretation.

### SALVATION BY BLOOD

M. M. H., Andes, N. Y.

**Question:** Why was it necessary for the flowing of blood all the way from Abel's sacrifice to the death of Christ upon the cross? Blood is nothing less than butchery. I always have had a horror of it and cannot see why it was incorporated into the true religion.

**Answer:** The basic reason seems to be because of the nature of sin. The divine warning to our first parents was, "In the day thou eatest thereof thou shalt surely die." Elsewhere we read, "Sin when it is finished bringeth forth death." "The wages of sin is death." The only way that man the sinner can escape the eternal consequences of his sin is through the eternal atonement for sin, made by Jesus Christ when He died in our stead. All of the animal sacrifices which preceded the sacrifice of the Lamb of God were merely typical and anticipative of His sacrifice. You say blood-shedding is repulsive to you. No doubt it was so intended to be. Is it as repulsive as sin? "The blood of Jesus Christ his Son cleanseth us from all sin." Because of this divine provision for our sin, His blood, as Peter tells us, is "precious" (1 Pet. 1:19) for by it we are justified (Rom. 5:2). To the Greeks and to all rationalists, the Cross is foolishness, but to us who are saved it is the power and the wisdom of God (1 Cor. 1:18-21).

### MODERNISM AND INSPIRATION

J. E. R., Kansas City, Mo.

**Question:** While I approve of your evangelistic literature, it seems to me that Modernism is more logical and practical in its view of the inspiration of the Bible. I understand that your view is that the Bible is literally and verbally inspired. I object to that idea. To illustrate, no matter how perfect the broadcasting station, the receiving set must also be perfect in order to get the message perfectly. Does not the same principle hold true when the Divine Spirit operates on the human spirit and human mind? For example, was not Moses mistaken when he authorized (Num. 31) the murder of innocent babes?

**Answer:** Possibly you do not understand just what we mean by "verbal" in-

spiration, for so many people confuse verbal inspiration with "mechanical" inspiration, the latter meaning that the human agent was wholly passive, a mere machine. By verbal inspiration we mean that God so controlled the mind of the writer that he was led to choose those words which accurately expressed the mind of God. In many instances the very words of God were dictated. If the human mind or spirit was the receiving set, it perfectly reproduced the message of God, for "holy men of old spake (wrote) as they were moved by the Holy Spirit." Your illustration from Numbers 31 is quite modernistic, so inaccurate and superficial. According to the command of the Lord Moses slew only "all the males" (v. 7, 8); and it is specifically stated that their women and "their little ones" were spared (v. 9).

### JEPHTHAH'S VOW

E. L. M., Ill.

**Question:** Did Jephthah actually slay his daughter (Judg. 11:31)?

**Answer:** The best we can do is to present two opposite interpretations. The first is that although human sacrifices are condemned in the Bible (Deut. 12:30, 31), we must consider the custom of the day among the nations surrounding Israel; also we must remember that Jephthah was of semi-heathen parentage, probably ignorant of the law of Moses, and therefore thought he would please Jehovah by offering a human sacrifice to Him. It so happened that according to the stipulation

of his vow he was bound by his oath to sacrifice his only daughter, which he did.

We have no positive proof that he did slay his daughter, but even in that case his action is no way approved. It would simply be an instance of the fulfillment of a rash vow.

The other interpretation is that his vow contained an alternative. That is, the conjunction "and" may be just as properly translated "or." Hence Jephthah could perform his vow either by immolation or dedication, and since in the latter part of the chapter so much stress is placed upon the perpetual virginity of his daughter, it is thought that this was the fulfillment of his vow, rather than offering her up as a human sacrifice. Is it not significant that the daughters of Israel, probably her companions, yearly gathered to celebrate her virginity, rather than to lament her death (v. 40)? There remains a passage which apparently permits the first interpretation (Lev. 27:28, 29) upon which, however, one authority remarks that violent death was not required by this passage, but only that a person was to remain unalterably devoted unto God until death.

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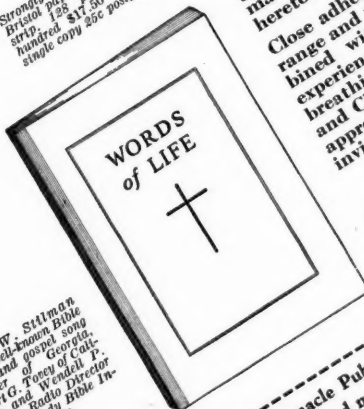
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# International Uniform Sunday-school Lessons

P. B. Fitzwater

June 8

## Jesus in the Shadow of the Cross Matthew 26:1-46

Golden Text:—He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.—Matthew 26:39.

### I. Plotting for the Death of Jesus (vv. 1-5).

Christ with divine insight predicted not only the fact of His death, but its time and manner. He was not taken by surprise, since for this pre-eminent purpose He came into the world (Heb. 2:14). He deliberately walked up to death. He knew that the Passover would find its fulfillment in His death, for He was the anti-typical lamb thereof. The Jewish authorities in secret conclave were plotting the silence of His voice by putting Him to death. It was the divine purpose that He die. In their wickedness they were plotting to do that which God had ordained. In spite of themselves, they were moving in the line of God's decree.

### II. Mary of Bethany Anoints Jesus (vv. 6-13).

1. The Meaning of the Act (vv. 6, 7). This anointing occurred when Jesus was at meat in Simon's house. Mary had the keenest apprehension of all the disciples. By sitting at His feet in loving fellowship, she obtained a grasp of truth which none of the other disciples had. She saw that His body was to be broken and that His precious life was to go out. She entered into fellowship with His sufferings and the joys of His resurrection. This she showed in the symbolic act of bringing her most precious possession and lavishing it upon Him. Knowing that no living person could minister to Him in that dread hour, she did this service in loving anticipation. She regarded no sacrifice too great, no gift too costly for her Lord. Genuine love is not calculating.

### 2. The Indignation of the Disciples (vv. 8, 9).

The action of the disciples is in strange contrast with Mary's love. Judas Iscariot is the leader, but the whole apostolic company are led over by him. The real thing that hurt Judas was the losing of the money for which the ointment might have been sold; not that he cared for the poor.

### 3. Mary Defended by Christ (vv. 10-13).

Jesus could not allow His most appreciative disciple to lie under this censure, so He came to her rescue. In spite of their criticism, He had nothing but the highest praise. What need we care for the condemnation of men if we can but have His praise. As a result of Christ's defense, Judas is so stingingly rebuked

that he hastens away to betray his Lord. The supreme expression of Mary's love arouses the very opposite attitude in the soul of Judas. Mary's act of worship and adoration brought out the traitor's heart.

### III. Jesus Betrayed (vv. 14-30).

#### 1. The Bargain of Betrayal (vv. 14-16).

Satan had so completely the mastery over Judas that he sold his Lord for the price of a slave (Exod. 21:32). Judas was not suddenly overtaken by this sin. His action was of deliberate purpose.

#### 2. The Betrayal Announced (vv. 20-25).

It was while they were eating the Passover that Jesus made this announcement. Who knows but that the reason for this announcement at this time was to give Judas a last opportunity to repent. The sorrowful question in verse 22 indicates that the disciples did not seem to suspect one another, but directed personal attention to themselves. The darkness of this crime is shown in that "he that dipeth his hand with me in the dish, the same shall betray me." In the face of all that Christ said, Judas went forward and tried to cover up his purpose by asking, "Master, is it I?"

### IV. The Disciples Warned (vv. 31-35).

This took place as they walked from the upper room to the Garden of Gethsemane. He plainly told them, "All ye shall be offended because of me this night," quoting Zechariah 13:7 as proof. While He did tell them of the darkness which was gathering, yet He gave them a glimpse of the coming light. He said, "After I am risen again I will go before you into Galilee." Peter vehemently protested that though all should forsake Him, he would not. How little Peter knew of his weakness. His self-confidence was his snare.

### V. Jesus Praying (vv. 36-46).

#### 1. The Place—the Garden of Gethsemane (v. 36).

Gethsemane means oil press. It was a place some three-quarters of a mile east of Jerusalem where oil was crushed out of the olives.

#### 2. His Companions (v. 37).

Peter, James and John. The same who had been with Him on the Mount of Transfiguration are permitted to go with Him into the deep shadow of the garden. They slept while He prayed.

#### 3. Jesus Sorrowing Even unto Death (vv. 37, 38).

The cause of His suffering was not primarily physical, but spiritual. The physical is not to be minimized, but the burden of sin, the world's sin, was pressing heavily upon Him. He was being made sin for us (2 Cor. 5:21).

### 4. The Prayer Itself (v. 39).

"O my Father, if it be possible, let this cup pass from me." What was this cup? It was not prayer to be delivered from the cross. The idea that He desired to escape from the cross and thus stop short of His redemptive work is not to be entertained. Redemption through the sacrifice of Himself was the supreme purpose of His coming into the world. The holiness and perfection of His nature moved Him to shrink from the mountain of sin which was resting upon Him. Though the cup was bitter, He bowed in submission to the Father's will. After this prayer, He returned to find His disciples asleep. They had boasted of their fidelity, but now could not watch with Him one hour. He withdrew the second and third time and prayed practically the same words. Each time upon His return He found the disciples asleep. The last time he bade them, "Sleep on." He no longer needed their sympathy. The battle had been fought and gloriously won without them.

June 15

## Jesus on the Cross Matthew 27:1-66

Golden Text:—Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2.

The grand climax of the six months lessons is reached in this one. To miss the significance of the crucifixion of Christ will be to render valueless all the preceding lessons. It is not a matter of learning the lessons taught by a great teacher or imitating the examples of a great and good man, but of apprehending the atonement made by the world's Redeemer. Let every teacher see by a personal experience that Christ died for him and then strive to get his pupils to see that Christ's death took place instead of their own death. We escape judgment because judgment fell upon Him. He was made to be sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21).

### I. The Place of Crucifixion (vv. 33, 34).

They led Him away to Golgotha, a hill north of Jerusalem, resembling a skull. He was crucified without the gate (Heb. 13:12). At first He was compelled to bear His own cross, but when physical weakness made it impossible for Him to continue, they compelled Simon, the Cyrenean, to bear it for Him (v. 32). No such procession was ever seen before or since. Can it be that the Man of Sorrows suffered thus for me! In order that He might not succumb to death before He was nailed to the cross, the soldiers offered Him a stimulant of vinegar mixed with gall. If they had known Him as the Lord of Life, they would have been saved that trouble. No one could take His life from Him. At the appointed time, His work being done, He dismissed His spirit. He refused the stimulant offered and consciously drank the cup of sin to its bitter dregs.

## II. Gambling for the Clothing of the Lord (vv. 35, 36).

It was the custom for the soldiers who had charge of the crucifixion to receive the garments of the one crucified. We have here a fulfillment of Psalms 22:18: "They parted my garments among them, and upon my vesture they did cast lots." What sacrilege for them to gamble for His seamless robe under the very cross where He was dying. Their heartless cruelty is seen in that they sat down and waited while the Lord was dying. If they had but eyes to see they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

## III. The Accusation (v. 37).

It was customary to place over the victim on the cross his name and crime. This superscription was placed over Jesus by Pilate to vex the Jews. He was their King in absolute truth. They had long looked for Him and now when He had come, this is the kind of treatment they gave Him. Though they rejected Him and placed a crown of thorns upon His head, the throne of His father David is His by right of the unfulfilling covenant of God to David (2 Sam. 7:8-16). He shall come again with a crown of glory and before Him shall Jews and Gentiles bow.

## IV. Two Malefactors Crucified with Him (v. 38).

We are not told who they were. Perhaps they belonged to the band of Barabbas. This was another fulfillment of Scripture: "He was numbered with the transgressors" (Isa. 53:12). In these three crosses we have set forth a spiritual history of the whole world. These malefactors by their attitude toward Jesus were separated from Him. One of them afterwards changed His attitude.

## V. The Dying Saviour Reviled (vv. 39-44).

He was reviled by the passer-by, the chief priests, the scribes, elders and the malefactors who were crucified with Him. In their mockery they unwittingly spake great truths.

1. "He Saved Others, Himself He Cannot Save" (v. 42).

This jest was meant to show the absurdity of Jesus' claims, but it demonstrated them and showed the reason for His suffering. He could not save Himself and others, so He chose to give Himself to save others. This is the very heart of the gospel. He gave Himself for us. His only way of saving us was by taking our sins, sorrows and stripes upon Himself. This law finds expression all about us. The lamp burns out by giving light. We help others by giving ourselves.

2. "If He Be the King of Israel, Let Him Now Come Down from the Cross" (v. 42).

His refusal to abandon the cross established His rightful claims. The devil offered Him the kingdoms of the world if He would escape the cross (Matt. 4:8-10). Through His death He came into His place of kingship over all who bow to Him.

The very fact that He did not abandon the cross proves that He was what He claimed to be, for it was unto the cross that He came.

3. "He Trusted in God. Let Him Deliver Him Now" (v. 43).

His refusal to abandon the cross proved God's full delight and satisfaction in His Son. His obedience unto death was the sacrifice which met God's full approval. Their very reasoning established Christ's claims, instead of breaking them down.

## VI. The Death of Christ (vv. 45-50).

Who is sufficient to comment upon this tragedy! Let us contemplate it in adoration and wonder. So shocking was this crime that nature threw around the Son of God a shroud that the godless company could not gaze upon Him. Darkness was upon the land at noon-day. Upon the termination of the darkness. He cried with a loud voice, "My God, my God, why hast thou forsaken me?" This darkness was the outer sign of that which hung over the Lord. He became sin for the world, and the world's sin hid God's face from Him. God forsook Him, turned from Him who had taken the sinner's place. God was dealing with sin on the innocent substitute. No one can understand that but God, but we can believe, and do enjoy the experience. When the price of sin was paid, He cried out with a loud voice, showing that He still had vitality; that His death was not from exhaustion, but by His sovereign will. He yielded up the ghost and sent away His spirit. He died like no other man in all the world's history. He did not even die of a broken heart.

June 22

## The Risen Lord and the Great Commission

Matthew 28:1-20

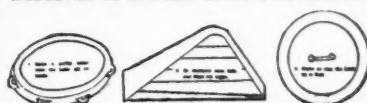
Golden Text:—Go ye therefore and teach all nations.—Matthew 28:19.

In order to fully appreciate the meaning of the resurrection of Christ, we should glance backward at the events intervening between His crucifixion and resurrection.

We note, first, the rent veil (27:51). This veil was rent from top to bottom, indicating an unusual event. The veil excluded men from the Holy of Holies. The rending of it showed that Jewish ritual was at an end and that all who accept the atonement effected by the shedding of Christ's blood had the right of approach to God.

Following the rending of the veil the tombs were opened (27:52, 53). The death of the King shook the earth and rent the rocks. The open tombs were the glorious declaration: that Christ's death had broken the power of death. The bodies of the saints did not come forth till after Christ's resurrection. By the death of Christ, deliverance was accomplished. Through death, judgment was passed upon the devil who had the power of death (Heb. 2:14), and deliverance from the grave was effected. Christ was the first fruits of the resur-

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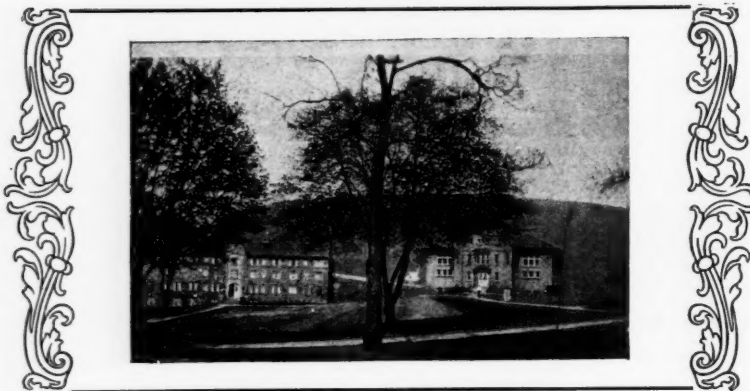
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rection, therefore these saints could not arise until after He came forth.

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#### I. The Empty Sepulchre (vv. 1-7).

##### 1. The Earthquake (vv. 1-4).

This occurred when the glorious angel descended from heaven to roll the stone away from the tomb. This work of the angel was not to allow Jesus to escape, but to show that the tomb was empty. Christ needed not even the help of the glorious angel, for He came forth from the grave by His own power as the seal of His atoning work on the cross (Rom. 1:4). The open tomb and the angel sitting upon the stone with calm dignity, is a graphic picture of Christ's triumph over the devil, and the terror of the keepers is a sample of what all of Christ's enemies shall one day experience when He comes in glory to reign as King.

##### 2. The Angel's Message to the Women (vv. 5-7).

###### (1) Fear not (v. 5).

While the enemies had occasion to fear, these women who loved the Lord, received good news from the empty tomb. The Lord will not leave those who follow Him and love Him in suspense and dread. The empty tomb puts an end forever to all doubts and fears. It is the evidence that the question of sin has been dealt with and that God is satisfied and eternal victory is secured. Let every teacher endeavor to show the greatness of the fact that the tomb was empty, for it shows that we have a living Christ. The resurrection of Christ should be the major theme of those who give out the Christian message.

###### (2) "Come, see" (v. 6).

The angel told the women that the Lord had risen and invited them to see the place where He lay. The reason He invited them to come was that He desired them to make sure about the facts. The Lord made special effort to convince the disciples of the reality of His resurrection. He remained with them for forty days, giving them many "infallible proofs."

###### (3) "Go quickly" (v. 7).

Having seen for themselves, their responsibility was to go and tell the message. While it is important to be convinced of facts, one should not stay too long, because there is a work to do. Experience is necessary before testimony. They were to go quickly to the disciples with the message, assured that the Lord would go before and meet them.

#### II. The Risen Lord Meets the Women (vv. 8-10).

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bring word to the disciples. Jesus met them on the way. Those who have an experimental knowledge of Christ should go speedily to tell others of it. All who go quickly with this message the Lord will meet on the way. When they saw Jesus that He was really the Lord, they worshiped Him. They knew that He was the Son of God, therefore entitled to be worshiped.

### III. Paying Money to Circulate a Lie (vv. 11-15).

That Jesus arose from the dead could not even be denied by the Sanhedrin. They saw only one way out of the difficulty; that was to bribe the keepers to tell a lie. They had paid money for His betrayal; now they paid more money to circulate a lie about His resurrection. This shows the wonderful power that money has over the lives and consciences of men. It not only induces people to lie, but it even muzzles the mouths of some teachers and preachers.

### IV. The King's Great Commission (vv. 16-20).

1. The Royal Authority (v. 18).

By virtue of His divine authority, He issued this command to the disciples. In order to prepare them for the reception of this command, He declared unto them that all power in heaven and earth had been given unto Him. Only as the disciples realized the authority of the Lord will they go out to proclaim His message.

2. The Commission Itself (vv. 19, 20).  
(1) Go teach all nations.

This is the first and primary business of the disciple. This command has been issued to all disciples by the risen and mighty Lord.

(2) Baptize them in the name of the triune God.

Those who have become disciples of the Lord should receive the rite which signifies that relationship to Him.

(3) Teach them to observe all Christ's commandments (v. 20).

Those who have become Christ's disciples should be taught obedience to all His commandments.

3. The Available Power (v. 2).

Those who obey Christ in carrying out this commission shall enjoy His abiding presence. The guarantee of the success of the enterprise is Christ's abiding presence.

June 29

## Review: The Gospel of the Kingdom Continued

Golden Text:—Thou art the Christ, the Son of the living God.—Matthew 16:16.

The plan of review must always be determined by the teacher in the light of the grade of the school and the aptitudes of the pupils. For senior and adult classes the best method will be to recall that all the lessons of the quarter are from the book of Matthew, which has as its theme "Jesus Christ, the Messianic King, and His Kingdom," and to present each lesson in its relation to this central purpose. The lessons have a threefold unity, namely, one book, one theme, one person.

### Lesson for April 6.

To prepare the disciples for the dark

hour of the cross, Jesus sought to lead them to a clear apprehension of His purpose and mission. After Peter's confession of Him as the Messiah, Jesus showed to the disciples that He must come into His place of triumph through the tragedy of the cross.

### Lesson for April 13.

The greatest in the kingdom are those who possess childlike humility. The condition of entrance into the kingdom is true conversion, or birth from above.

### Lesson for April 20.

In this lesson we have divine instruction as to behavior in case of ill treatment. Those who are Christlike shall suffer persecution. Those who have entered the kingdom by birth from above, those who have received forgiveness from God, will forgive their fellows.

### Lesson for April 27.

Riches are deceitful. Possessors thereof are prone to put their trust in them. It is most difficult for those who are rich to give place to spiritual things.

### Lesson for May 4.

Those who would be greatest in the kingdom should, like Christ the King, take the place of self-abasement. In love, Christ gave Himself for others. He substituted "the greatness of love for the love of greatness."

### Lesson for May 11.

To the nation which rejected Jesus as King and were endeavoring to kill Him, at the appointed time in the councils of God, He officially presented Himself as King, in fulfillment of prophecy.

### Lesson for May 18.

Under the figure of a marriage, Jesus set forth the privileges and benefits of the kingdom. He used marriage, the highest ideal of love and friendship known to man, to show the benefits of the kingdom.

### Lesson for May 25.

In the Olivet discourse Jesus outlined the events in the world to take place in the interval between His crucifixion and His second coming. The parable of the ten virgins shows the right behavior of believers in this present age in view of the coming of the Lord.

### Lesson for June 1.

By talents is meant whatever faculties and powers one possesses as God's gifts, such as physical strength, reason, knowledge, speech, song or money. All these should be employed so as to honor God who gave them. A reckoning time is coming when account shall be rendered for their use. This will be at Christ's second coming.

### Lesson for June 8.

Mary of Bethany, because of her keen apprehension, saw that the Lord's body would be broken and that His precious life would go out at a time when no one could lovingly minister to Him. She therefore anointed Him as against that dread day. When the disciples criticized her act, she was defended by Jesus.

### Lesson for June 15.

Jesus did not die as a martyr or as an example, but to make an atonement for man's sin. The supreme value of the lessons for the quarter centers in the cross. Teachers, it is not a matter of getting your children to learn the lessons

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of a great teacher, but to induce them to have faith in Christ's sacrificial death.

#### Lesson for June 22.

The resurrection of Jesus demonstrated His Messiahship and deity. The command of Jesus to preach the gospel in all the world is backed by His resurrection power.

#### July 6

##### Abraham, a Pioneer of Faith

Genesis 12:1-3; 13:1-12; 14:14-16; 17:1-8; Hebrews 11:8-10

Golden Text:—By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.—Hebrews 11:8.

Following Adam's sin and the consequent ruin thereof, God gave promise of a Redeemer (Gen. 3:15). In providing this redemption, God used a leader and made him to be the head of the nation through whom the Redeemer was to come, and chose a land in which that nation was to live. The leader was Abraham and the land was Palestine.

##### I. Abraham's Call (12:1).

Abraham's ancestors were idolatrous. Perhaps as a young man he himself worshiped idols. His experience was such as to enable him to know how hopelessly disastrous idolatry was to the morals of the people, and would be able, therefore, to lead them back to God. God came unto him in Ur of the Chaldees and said unto him—

##### 1. Get Thee Out of Thy Country.

It was necessary for him to break the strong attachments which bound him to his country.

##### 2. Get Thee Out from Thy Kindred.

He was not only to leave behind him his native land, but his relatives as well. His kindred being idolaters, he must separate himself from them.

##### 3. Into the Land That I Will Show Thee.

He was not told what or where the land was. He went out, not knowing whither he went.

##### II. God's Covenant with Abraham (12:2; 3; 17:1-8).

##### 1. What God Promised to Abraham.

(1) To make him the father of a great posterity (v. 2).

This has been literally fulfilled.

##### (2) To have a great name (v. 2).

No name in all history equals that of Abraham in its honorable influence. It is revered among Jews, Mohammedans and Christians. They all acknowledge him as father.

##### (3) A blessing to others (vv. 2, 3).

He was not only to become great and share God's blessings, but to be a blessing to others.

##### 2. The Land Given unto Him (17:18).

Although Abraham was a pilgrim, he was permitted to sojourn in the land. The land itself was given to his seed. Israel, God's chosen and most favored nation. The nation to whom He came nearest and gave most in order that they might pass on his goodness to the other nations of the world was given the most strategic position in the earth. "Palestine was adapted as no other country to

God's great purpose of creating a pure religion and sending it to all the world. To this end, a single nation was selected, trained and placed in the center of the world, so that when the time came to publish the true religion, all lands could be reached. Palestine was central and isolated, yet accessible, for when the time came for the apostles to go from Palestine by the Mediterranean Sea to the lands around about it and from there to other lands, their way was open. Literally, the Israelites were in the midst of the nations. They constituted the hub of the political universe."

While they have failed in the fulfillment of their divinely appointed task and the world is in chaos because of it, they shall go back to their old land and fulfill their divinely appointed task. Full peace and blessing can only come to the world when Israel, the priestly nation, shall come back and complete her mission.

##### III. Abraham's Generous Treatment of Lot (13:1-12; 14:4-16).

While Abraham sojourned in Egypt, having gone there because of the famine in Canaan, he grew rich in worldly goods. Because of his deception of the king, he was thrust out of Egypt when the truth became known. So greatly had the goods of Abraham and Lot increased that trouble arose between their herdsmen when they attempted to settle down.

##### 1. Abraham and Lot Separate (vv. 5-12).

This separation was the result of Abraham's generous proposition to Lot. Seeing that their temporal relations would engender strife and provoke quarreling, and knowing the disastrous effect upon the heathen round about, Abraham gave Lot his choice. Though Lot owed everything to Abraham, his selfish heart moved him to grasp for the best. His selfish decision ultimately brought him to grief. He prospered for awhile, but eventually not only his goods, but he himself and family were taken away by the confederate kings who came against Sodom. Lot is an example of one who allows the world to get the better of him. The wickedness of Sodom vexed his

righteous soul (2 Pet. 2:6-8).

##### 2. Abraham Delivers Lot (14:14-16).

Though Lot's trouble was the fruit of his own sowing, Abraham's magnanimity of soul moved him to take up arms and deliver Lot from the oppressor. While Lot suffered from his selfish choice, Abraham greatly prospered. He grew rich in temporal things, while being rich toward God.

##### IV. Abraham's Faith (Heb. 11:8-10).

##### 1. Its Source (v. 8).

The Word of God. Faith takes God at His Word.

##### 2. Its Practice (vv. 9, 10).

Abraham never settled down, even in the land of promise. He was a true pilgrim. He was content to pass through the land because his eyes were fixed on a city which hath foundations, whose builder and maker is God. The Christian does not settle down in the world as though he were going to make it his world. His citizenship is in heaven. He lives in the world, but is not of it. Our houses at best are only tents for our temporary use.

##### V. Abraham Tested (Heb. 11:17-19).

1. At the command of God he offered up Isaac (v. 17).

He went out from the country in obedience to God. He laid down his son on the altar in obedience to God.

##### 2. The Promise of Blessing was Wrapped Up in Isaac (v. 18).

The promise involved this particular child, not just any descendant. The way seemed to be in conflict with God's promise to him. Faith does not consider difficulties.

##### 3. The Supreme Venture (v. 19).

He so completely trusted God that he went all the way. He believed that God would raise up Isaac from the dead in order to make good His promise.

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# For Sermon and Scrap Book

William Norton

## THE HOLY SPIRIT

### I. Who is He?

God, the third person of the Trinity, called the Comforter (John 14:26).

### II. When Did He Come?

On the day of Pentecost; when there was unity in the assembly (Acts 2:1).

NOTE: While the Holy Spirit was on earth from time to time, He did not abide here until after Pentecost.

### III. Why Did He Come?

1. To indwell believers (John 14:17; 1 Cor. 6:19).

2. To baptize believers into the Church, the body of Christ (1 Cor. 12:13).

3. To seal until the day of redemption (Eph. 4:30).

4. To reveal Jesus Christ (John 16:13; 15:26).

5. To lead, teach, guide, direct and control believers (John 14:26; 16:13).

6. To empower for service and witnessing for Christ (Acts 1:8).

7. To convict the world of sin (John 16:7, 8).

### IV. How Long Will He Abide?

He will abide until the Church is raptured at the coming of Christ (1 Thess. 4:16, 17).—Arthur Thomson.

## THE CHRISTIAN'S POWER HOUSE

### Acts 1: 8

I. **The Promise of Power.** "But ye shall receive power."

1. Wait upon the Lord (Ps. 27:1).

2. Things of the flesh are, as all our righteousness—"filthy rags" (Isa. 64:6).

3. "There is no power but of God" (Rom. 13:1).

II. **How God Wants His People to Use the Power.** "Ye shall be witnesses unto me."

1. "If I be lifted up from the earth, will draw all men unto me" (John 12:32).

2. "None other name under heaven given among men, whereby we must be saved" (Acts 4:12).

3. "What shall it profit a man if he shall gain the whole world, and lose his own soul" (Mark 8:36).

### III. Where the Power is to be Used.

"Both in Jerusalem, and in all Judaea, and in Sumaria, and unto the uttermost part of the earth."

1. "All have sinned" (Rom. 3:23).

2. "The wages of sin is death" (Rom. 6:23).

3. "Go out into the highways and hedges, and compel them to come in" (Luke 14:23).

### IV. Why We Need the God-Given Power.

1. "Unto us which are saved it is the power of God" (1 Cor. 1:18).

2. "Gave he power to become the sons of God" (John 1:12).

3. "That ye may be accounted worthy" (Luke 21:36).—A. R. Longman.

## CHRIST TEACHES ABOUT THE HOLY SPIRIT

### I. His Personality:

1. Personal pronouns used (John 14:16, 17, 26).

2. Personal attributes mentioned (John 16:8, 13, 14).

### II. His Coming:

1. Sent by Christ (John 15:26; 16:7).

2. Given by the Father in response to the prayer of Christ (John 14:16).

3. Proceedeth from the Father (John 15:26).

### III. His Work in the World:

1. He witnesses of Christ (John 15:26; 16:14).

2. He convicts the world of sin, of righteousness and of judgment (John 16:7-11).

### IV. His Work in Believers:

1. Born of the Spirit (John 3:5, 6, 8).

2. Quickened by the Spirit (John 6:63).

3. Indwelt by the Spirit (John 7:37-39; 14:17).

4. Enlightened by the Spirit (John 14:26; 16:13).

5. Empowered by the Spirit (Acts 1:8).

6. Comforted by the Spirit (John 14:16, 17).—Robert Hill.

## THE DAY OF THE SPIRIT

The presence of the Holy Spirit with the church is in a sense the fulfillment of the idea of "God with us." God the Father was prominent through many centuries until the advent of Jesus Christ, whose ministry was for about three years. Then at Pentecost we have the descent of the Holy Spirit, the form of the divine presence today.

The work of the Holy Spirit is quite copiously presented in the Bible:

1. He is the inspirer of the Holy Scriptures (2 Tim. 3:16; 2 Pet. 1:21).

2. He convinces the world of sin, righteousness and judgment to come (John 16:8-11).

3. He is the author of the new birth (John 3:5, 6).

4. He is the sanctifier of the Church (Rom. 15:16).

5. He has a special ministry in being the Comforter (John 14, 15, 16).

6. He imparts the love of God (Rom. 5:5). He communicates joy (Rom. 14:17; Gal. 5:22). He imparts hope (Rom. 15:13; Gal. 5:5).

The great need of the church today is the baptism of the Holy Spirit, something that has characterized the church through the centuries periodically, and is the explanation in very large part of the persistence of the church, although at times its light has burned very dimly. Aside from the exceptional need of the quickening of the Holy Spirit in a world-wide revival of religion, it is well for the church to emphasize steadily that we are in the dispensation of the Holy Spirit.—J. H. Ralston.

## ISAIAH'S VISION

### Isaiah 6: 5-7

1. "Woe" (v. 5).
2. "Lo" (v. 7).
3. "Go" (v. 8).—Selected.

\* \* \*

### Isaiah 6: 1-9

1. Vision (vv. 1-4).
2. Vice (vv. 5-7).
3. Voice (v. 8).
4. Volunteer (vv. 8-9).—Selected.

## CHRIST IS ALL

### Colossians 3:11

1. Christ is the Way, therefore follow Him (John 14:6; 8-12; 12:26).
2. Christ is the Truth, therefore believe Him (John 14:6; 1:12).
3. Christ is the Life, therefore seek Him (1 John 5:11, 12; Ps. 27:8; Matt. 7:7).
4. Christ is the Light, therefore look to Him (John 8:12; Heb. 12:2).
5. Christ is the Bread, therefore desire Him (John 6:35, 48; Ps. 107:9).
6. Christ is Lord and Master, therefore obey Him (Luke 6:46; John 13:13).
7. Christ is Altogether Lovely, therefore love and adore Him (Song of Sol. 5:16; 1 John 4:19; John 14:21; Ps. 95:6).—Gospel Message.

## THE SPIRIT-FILLED LIFE

Be filled with the Spirit.—Ephesians 5:18.

This is an imperative command to every believer in Jesus Christ.

### I. Reasons Why Christians Should be Filled with the Holy Spirit.

1. Because it is their spiritual birthright (Acts 2:38, 39).

2. In order to overcome temptation (Luke 4:1; Gal. 5:16).

3. For the endowment of power for service (Acts 1:8).

### II. Results of Being Filled with the Holy Spirit.

1. The Christian will be occupied with spiritual things (Eph. 5:19).

2. He will have a submissive spirit (Eph. 5:21).

3. He will be thankful for all things (Eph. 5:20).

4. He will produce the fruit of the Spirit (Gal. 5:22).

### III. How to Receive the Filling of the Holy Spirit.

1. Through faith in Jesus Christ and observing His ordinances (Acts 2:38, 41, 42).

2. Through prayer (Luke 11:13).

3. Through obedience (Acts 5:32).

All regenerated people have been baptized with the Holy Spirit, but they need many fillings (Rom. 8:9; 1 Cor. 12:13).

—Joseph Croft Dent.

**The Readers of This Department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## HOW TO BE HAPPY

A verse a day,  
With time to pray,  
And some good deed well done,  
Brings peace and joy  
Without alloy  
To all who use  
This simple ruse.  
Try it!

—J. W. McKean.

## CHILDREN'S DAY TEXTS

1 Sam. 2:18, 26; Ps. 148:12, 13; Prov. 1:8; 3:1-3; 4:20-22; 15:20; Eccl. 12:1; Mark 9:36, 37, 42; Luke 18:15-17; 2 Tim. 3:15.

## WATCH—

Your W—ords.  
A—ctions.  
T—houghts.  
C—ompanions.  
H—eart.

## FAITH

F—orsaking  
A—ll  
I  
T—ake  
H—im.

—J. E. Williamson.

## REMEMBERING OUR CREATOR IN YOUTH

### Ecclesiastes 12:1

1. Because youth is the golden memory period of life. Old people remember events of long ago much better than the everyday happenings.

2. Because in youth the habits of life are formed. Few change their habits after the twenty-fifth birthday.

3. Because youth is the time when most religious decisions are made. At least ninety per cent of all conversions occur before the twenty-fifth year.—L. P. Casel.

## HOW TO HOLD SUNDAY-SCHOOL PUPILS FOR THE CHURCH WORSHIP SERVICE

### A Symposium

We have a young people's choir, which sings special music. Sometimes boys and girls are selected to sing solos and duets. The pastor should be willing to enter into the life of the children and show them that he is a real friend and comrade amongst them.

Boys and girls like a church service when it is conducted in a way that makes it attractive to them—they do not like a dry, set, matter-of-fact program. The choice of songs, especially selections in music; and above all the presentation of the gospel message in a way that "hits home" with a ringing appeal, have much to do with the retention of Sunday-school pupils for a church service.—W. E. Sampson, Texon, Texas.

## A WONDERFUL FATHER

Our Father knows (Matt. 6:8).  
Our Father loves (Jer. 31:3).  
Our Father pities (Ps. 103:13).  
Our Father forgives (2 Chron. 7:14).—Geo. R. Bernard.

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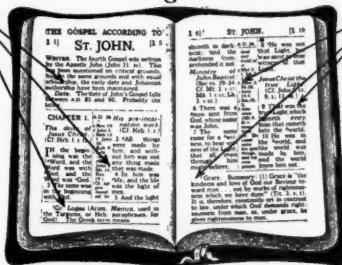
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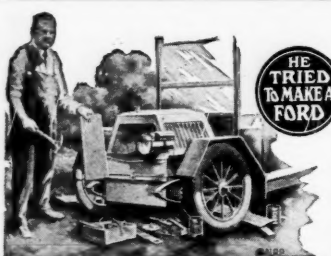
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## EQUIPMENT FOR SERVICE

Look up to the Father—Prayerfully (Ps. 5:3).

Look into the World—Reverently (James 1:25).

Look on the Fields—Compassionately (John 4:35).

Look unto Jesus—Steadfastly (Heb. 12:2).

Look for Jesus—Momently (Phil. 3:20).  
—W. J. Miller.

## THE IDEAL HOME

1. *A University for Instruction.*

"Train up a child in the way he should go" (Prov. 22:6).

2. *A Palace for Friendship.*

Christ went to the home at Bethany (John 12:1, 2).

3. *A Cathedral for Worship.*

"I know him (Abram), that he will train up his children after him" (Gen. 18:19).—H. G. Hamilton.

## THE DANGER OF HINDERING LITTLE CHILDREN FROM COMING TO CHRIST

Let the little children come to me, and do not hinder them.—Matthew, 19:14 (Weymouth).

**Introduction:** It is the little children who most of all should come to Jesus, that early they might know Him, love Him, and live for Him, being kept from the wasting of years of sin, and the loss of service in His kingdom. It is, at the same time, true that little children are, of all people, most easily persuaded to keep away from Jesus. Older persons, knowing their profound need of Christ, and the worship of His name, will, if they are devout Christians, let nothing keep them away; but with little children it is different.

### I. How Parents Should Avoid Keeping Their Children from Jesus.

1. By taking care not to suggest an automobile trip during the hours of Sunday-school and the church service.

2. By avoiding sleeping so late on Sunday morning that the little ones neither can be dressed in time nor have breakfast.

3. Do not let the desire of the children to stay home from Sunday-school persuade you to let them do so. You do not permit it in the question of the day-school.

4. Parents should not only bring their children to church or Bible-school, but should attend some service in the same place themselves.

### II. A Word to Teachers and Officers.

1. Help the children to come to Jesus by always being on time in your class or official position, and unless absolutely necessary, never absent from the class.

2. Do not intrude secular themes into the class to the exclusion of the spiritual lessons which their little hearts are so ready to receive.

3. Let us always be sure that Jesus comes with us into the sacred work of teaching and directing the school.

**Conclusion:** The greatest privilege in the world is to be with Jesus, in His presence. What joy to bring others there! What sin to keep others from entering His presence!—Wilbur M. Smith.

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Moody Bible Institute Monthly



# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

G. A. DeFlon closed a meeting at Calumet, Okla., on April 6. The Lord blessed in the salvation of many souls. Following this Mr. DeFlon went to Faxon, Okla., where many of the unsaved found Christ.

The Gypsy Smith-McKee Party have just closed a marvelous meeting in Orange, Tex. They had a large choir of 200 voices. The meetings were held in a large rice warehouse seating 3,200. Following the campaign in Orange, the party conducted union services in Richmond, Ky.

R. I. Humberd gave his Bible chart lectures in the First United Brethren Church of Lake Odessa, Mich., April 20 to May 4. A different chart was used each evening on subjects such as, "The Trail of the Serpent," "The Resurrections," "The Times of the Gentiles," etc. The charts proved a great blessing to all who attended the meetings.

E. L. Holliday conducted evangelistic services in the First Baptist Church of Lorain, O., of which he is pastor, from March 16 to April 6. The meetings were preceded by cottage prayer meetings where hearts were prepared to receive the messages and to pray for the lost. There were 159 who accepted Christ as their Saviour. These were people from every denomination including Roman Catholics. A large number were taken into the Baptist church through confession of faith and baptism, and many other names were recorded to become members of other churches. Mr. Holliday was assisted by Mr. and Mrs. L. James Kindig, gospel song evangelists. A Bible teaching hour was conducted every afternoon for children, also shop meetings and school assemblies were held.

Philip Sidersky, known as the Yiddish evangelist, conducted meetings for Jews and Gentiles in Florida and Kansas during the winter and spring months. While in Miami, Fla., he conducted services at the First Presbyterian Church. A large number of Jews attended the services. During the month of June, Mr. Sidersky is to conduct meetings at Los Angeles and San Francisco, Calif. At all of his meetings, he has unusual opportunities to distribute the Gospel of John in Yiddish with Old Testament references appearing on every page. His demonstrated Passover service was of great interest to Christians as well as Jews, being a strong testimony to the Jews concerning Jesus and also confirming the faith of Christians.

C. W. and Mrs. Harris assisted E. L. Ford, pastor of the Central Church of Christ, Dayton, O., in a series of meetings in April. Large adult chorus singing each evening did much toward the success of the services. From May 12 to June 2 Mr. and Mrs. Harris will be engaged in Kansas City, Kan.

Guy W. Green, a layman of Kansas City, Mo., held special evangelistic services April 9 to 20 in Westminster Presbyterian Church of Hopkinsville, Ky. There were twenty-nine additions to the church of which twenty-four were by confession of faith. God blessed the meeting by giving the church several unexpected additions on the final day.

Paul White and wife, evangelistic singers and musicians, known to many as the Musical Whites, worked in Oklahoma in evangelistic meetings during the winter months. Later they were retained as directors of music and young peoples' work by the Methodist Episcopal church of Seminole, Okla. They report a marked increase in church attendance, a new record in Sunday-school attendance, and increased activity among the young people.

Charles Clark and Roy Gorley helped the pastors of seven Baptist churches in and about Washington, D. C., in evangelistic meetings during the winter and spring months. Hundreds of souls were converted and many nominal church members reconsecrated their lives for the service of our Lord Jesus Christ. Mr. Clark is soloist and song conductor. Mr. Gorley played the piano and conducted children's meetings. Their vocal duets were a blessing to all who heard them.

Timothy A. Forget and Howard L. Fleming, of Winona Lake, Ind., report a three weeks' campaign in Silver City, Ia., recently. Although the meeting was held in the Baptist church, the other churches united in the services. There were twenty-nine conversions at the first invitation, and night after night they continued to come. The pastors said that this was one of the greatest meetings ever held in this town and that the moral tone of the community has been greatly changed.

Samuel B. Goff writes: "The Lord gave us a blessed time in the famous chocolate town of Hershey, Pa., when the Derry Presbyterian Church and the First United Brethren Church united in a three weeks' gospel campaign. More than one hundred were won to Christ and the church, and many others reconsecrated their lives to the Lord. The visitation workers witnessed for Christ in the homes. The union choir rendered splendid service. Mrs. Goff assists as soloist and pianist." During the summer the Goffs will hold their twelfth season of tabernacle evangelistic meetings in Ocean Grove, N. J.

Mrs. Esther M. Dyer and Geraldine Richards, evangelistic musicians of Reading, Pa., have just closed a successful two weeks' meeting in Johnstown, Pa., where they assisted Rev. Q. A. Deck, of the First Evangelical Congregational Church of that city. Their singing over radio station WJAC was also a blessing to shut-ins.

Gilbert W. Otteson has been assistant to Dr. James Rayburn in union campaigns the last four years and is now taking up the work as pastor of Evangelical Mission church in Salina, Kan. He will begin his work there the latter part of June. At present the Rayburn Party is in an engagement at Waurika, Okla. They completed a highly successful meeting recently in Abilene, Kan., in which all the churches of the city united.

E. B. Smith has been associated with Evangelist Ernest G. Crabill of Binghamton, N. Y., the past winter in a number of campaigns, and the Lord has marvelously blessed His Word and the workers in giving out the gospel. The meetings have been characterized by deep conviction and many precious souls being born again. They recently closed an engagement at Grove City, Pa., after which they went to Frostburg, Md., for the first weeks in May.

## PAUL WHITE and WIFE

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## MONTROSE BIBLE CONFERENCES

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JULY—AUGUST—1930

June 30 to July 6

YOUNG PEOPLE'S CONFERENCE  
Auspices of Rev. Donald Gray Barnhouse of { Rev. Roy T. Brumbaugh

July 7-13

TEACHER TRAINING SCHOOL  
Auspices of Moody Bible Institute

July 14-24

MINISTERIAL INSTITUTE  
Auspices of Moody Bible Institute

July 25—August 3

GENERAL BIBLE CONFERENCE  
Auspices of Montrose Bible Conference Association

Aug. 4-10

STUDY OF PROPHECY  
Constructive Program  
Dr. A. C. Gaebelein, Leader  
Editor of Our Hope

## [ALSO OTHER CONFERENCES]

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R. M. HONEYMAN  
Executive Secretary,  
Montrose, Pa.

June, 1930

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Twenty-second Annual—July  
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Homer W. Grimes held a three weeks' engagement the early part of April in the First Baptist Church, Hope, and in South Keels, Mich., of which E. Roloff is pastor. The meetings resulted in a spiritual uplift in both places.

Dr. H. P. Dunlop and wife for the third time are returning to Dickinson Presbyterian Church, Carlisle, Pa., May 25 to June 8. They have been working in the West since the new year, and recently closed a fine meeting in Estes Park, Colo.

The George Stephens Evangelistic Party, of High Point, N. C., has just completed a union meeting at Lenoir, N. C., which awakened wide interest and brought many confessions and additions to all the churches. In preparation for the meetings, cottage prayer meetings were held every afternoon in every section of the city, for two weeks prior to the campaign. The cottage prayer meetings continued during the entire meeting which lasted six weeks and hundreds were in attendance. The motto was "Prayer Changes Things," Mr. George T. Stephens preached to ever-increasing crowds. The tabernacle which held three thousand was crowded to the limit and often hundreds stood outside and listened as Mr. Stephens preached the pure gospel to saint and sinner. So deeply in earnest were many Christians that they held an all-night prayer meeting. More than twelve hundred professions were recorded and all of the churches co-operating in the campaign reported receiving large numbers into their membership.

The Young People's Bible Camp will be held again this year at Mission Grove, Medicine Lake, Minn. The camp grounds cover ninety-four acres of beautiful woodland with lake-front and provides ideal resources for physical recreation and spiritual refreshment. Carl G. Westerdahl of Los Angeles, Calif., will again be camp leader. Dr. Henry Ostrom of The Moody Bible Institute and Dr. J. Oliver Buswell, Jr., President of Wheaton College will be the Bible teachers. Gustaf F. Johnson, pastor of the Tabernacle Church, Minneapolis, Minn., and T. W. Anderson, President of Minnehaha Academy, will be speakers on the program. A teen age division is being added to the regular work this year thus providing young people with special recreational features and Bible study. This new division will be under the able supervision of experienced counsellors, and these young people as well as the older boys and girls may be assured of a most enjoyable and profitable time.

The seventh annual Oaklands Park Summer Bible Conference of the Associated Gospel Church will be held in Oaklands Park, Aldershot, Ontario, on the Toronto-Hamilton highway, only four miles from Hamilton city hall, on Hamilton Bay. The dates of the conference are Sunday, July 27, to Sunday, August 10. Dr. P. W. Philpott will preach at the opening and closing of the conference and at several periods during the interim. The opening service will be held on Sunday, July 27, at 2:30 in the large gospel tent. Dean Clifton L. Fowler, of the Denver Bible Institute, Denver, Colo., will again teach the Word of

God during the first week. The president of the Associated Gospel Churches, Pastor W. S. Hottel, editor and Bible teacher of Detroit, Mich., will preside at the conference, and also speak during its sessions. Louis L. Talbot, of Philpott Tabernacle, Hamilton, Canada; T. H. Ballantyne, of the North Toronto Gospel Tabernacle, and other pastors of the Associated Gospel churches, as well as missionaries from various fields and societies, will speak as time and opportunity permit.

The annual conference of Bible Conference Camp will be held again this season from June 22 to July 6. Bible Conference Camp is located on the Cheyenne River, five miles south and three and a half miles east of Cooperstown, N. Dak. Rev. Joseph Otteson will again have charge of the sessions. A. H. Stewart, from Guelph, Ont., Canada, much loved Bible teacher and evangelist, will speak from two to three times daily from the beginning of the conference until June 29. He will be followed by Gustaf F. Johnson, of the Swedish Tabernacle, Minneapolis, Minn. There will be one Scandinavian session each day during week days from July 1 to 6.

The Lake Odessa (Mich.) Bible Conference which convenes this year from July 2 to 13, inclusive, promises to be the greatest session ever held at Lake Odessa. Some of the outstanding Bible teachers and preachers of America will be in attendance. The Moody Bible Institute will hold one of its regional Teacher Training Schools there during the conference session, under the supervision of Clarence H. Benson. The conference is held under the auspices of the Newell brothers, Dr. H. H. Newell being the founder and president of the conference.

Cedar Lake Bible Conference season for 1930 convenes July 4 to September 1 and has usual opportunities with a three days' conference of the Fundamental Young Peoples Fellowship. The program includes ten featured conferences ranging from the three days to one week at a time. For further information address Cedar Lake Conference Association, Cedar Lake, Ind.

The seventeenth annual gospel camp meeting of the Trossachs Camp Meeting Association will be held at Trossachs, Sask., Canada, from July 4 to 27. Four services will be held daily through the week and three services on Sunday. This camp is a Bible conference as well as an evangelistic campaign. Their desire is to "make known the life giving Christ to a world that is dying." Will you please join in prayer to God for this camp? Pray that His Word shall go forth in clearness and in the power of the Spirit of God.

(Future engagements on page 523)

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## FORTHCOMING CONFERENCES

Bible Conference of International Federation of Christian Workers, Sulphur Springs (Ark.), July 13-27.  
 Big Bear Lake (Pine Knot, Calif.) Bible Conference, July 13-Aug. 10.  
 Black Hills (S. D.) Bible Conference, June 29-July 6.  
 Canadian Keswick, Muskoka Lake (Ont.), First Conference, July 6-Aug. 10; Second Conference, Aug. 15-24.  
 Cedar Falls (Iowa) Bible Conference, July 27-Aug. 3.  
 Cedar Lake (Ind.) Summer Gatherings: Fundamental Young People's Fellowship, July 4-6.  
 Evangelical Mission Covenant (Swedish) Church Conference, July 7-13.  
 Lake Region Christian Church Conference, July 13-20.  
 Prophetic Bible Study, July 21-27.  
 Conference of the Brethren, July 27-Aug. 10.  
 Bible Study Conference (Moody Bible Institute), Aug. 17-24.  
 Illinois Christian Fundamental Association, Aug. 24-Sept. 1.  
 Christian Laymen's Association Conferences, Camp Buddy, on Lynn Lake (100 miles from Pittsburgh, Pa.):  
 Young People's Conference, June 21-28.  
 Ministers' Conference, June 30-July 11.  
 Christian and Missionary Alliance Conferences: Delta Lake, N. Y., June 27-July 6.  
 Camp Hebron, Attleboro, Mass., June 17-July 6, and Aug. 22-Sept. 1.  
 Mahanoy, Pa., July 18-27.  
 Old Orchard, Maine, Aug. 1-10.  
 Reulish Beach, Ohio, Aug. 8-17.  
 Dixon (Ill.) Bible Conference, Aug. 3-10.  
 Erie (Ohio) Conferences:  
 Girls' Conference, July 5-14.  
 Bible Conference, July 18-27.  
 Boys' Conference, Aug. 9-18.  
 Franklin (Ohio) Bible Conference, Aug. 17-24.  
 Grove City (Pa.) Bible School, Aug. 1-10.  
 Gull Lake (Mich.) Bible Conference, June 28-Aug. 17.  
 Lake Odessa (Mich.) Bible Conference, July 2-13.  
 Medicine Lake, Minn.:  
 Bible Camp (Young People), Aug. 4-17.  
 Bible Conference, Aug. 17-31.  
 Montreat (No. Car.) Bible Conference, Aug. 17-31.  
 Moody Bible Institute Summer Bible Conferences: Montrose, Pa.:  
 Teacher Training School, July 7-13.  
 Ministerial Institute, July 14-24.  
 Eagles Mere, Pa., July 12-20.  
 Ocean City, N. J., July 13-Sept. 1.  
 Ocean Grove, N. J., July 21-Aug. 3.  
 Hendersonville, N. C., July 27-Aug. 10.  
 Mountain Lake Park, Md., Aug. 10-24.  
 Colorado Springs, Colo., Aug. 10-24.  
 Cedar Lake, Ind., Aug. 17-24.  
 Mount Gettna (Pa.) Bible Conference, Aug. 24-Sept. 1.  
 Montrose (Pa.) Bible Conferences:  
 Young People's Conference, June 30-July 6.  
 Teacher Training School, July 7-13.  
 Ministerial Institute, July 14-24.  
 General Bible Conference, July 25-Aug. 3.  
 Study of Prophecy, Aug. 4-10.  
 North Dakota Bible Conference, Cooperstown, N. Dak., June 22-July 6.  
 Northfield (Mass.) Summer Conferences:  
 Young Men Students' Conference, June 13-21.  
 Young Women's Conference, June 23-July 1.  
 Woman's Interdenominational Home Mission Conference, July 2-10.  
 Conference for Women's Foreign Missionary Societies, July 10-18.  
 Conference of Religious Education, July 21-30.  
 General Conference of Christian Workers, Aug. 2-18.  
 Stony Brook (L. I., N. Y.) Bible Conference, Aug. 21-Sept. 1.  
 Stony Brook (L. I., N. Y.) Summer Gatherings:  
 Bay Ridge Bible School, July 4-6.  
 United Presbyterian Conference, July 12-19.  
 Young People's Conference, Reformed Church in America, July 19-26.  
 German Baptist Young People's and S. S. Workers Union, July 26-Aug. 2.  
 Conference on Christian Education and Evangelism, Aug. 2-9.  
 Young People's Conference, Aug. 9-16.  
 Bible Teaching and Prophecy Conference, Aug. 16-23.  
 Stony Brook Bible Conference, Aug. 23-Sept. 1.  
 Storm King Bible Conference, Cornwall (N. Y.), July 20-Aug. 3.  
 Victorious Life Conferences, Keswick Grove, N. J.:  
 Student Conference, June 21-29.  
 Victorious Life Conferences, July 5-13; July 19-27; Aug. 2-10; Aug. 16-24.  
 Labor Day Week-end Conference, Aug. 29-Sept. 1.  
 Winona Lake (Ind.) Summer Conferences and Schools:  
 School of Theology, July 9-Aug. 14.  
 School of Sacred Music, Aug. 11-24.  
 Bible Conference, Aug. 15-24.  
 World Christian Fundamentals Conference, Los Angeles, Calif., June 8-14.

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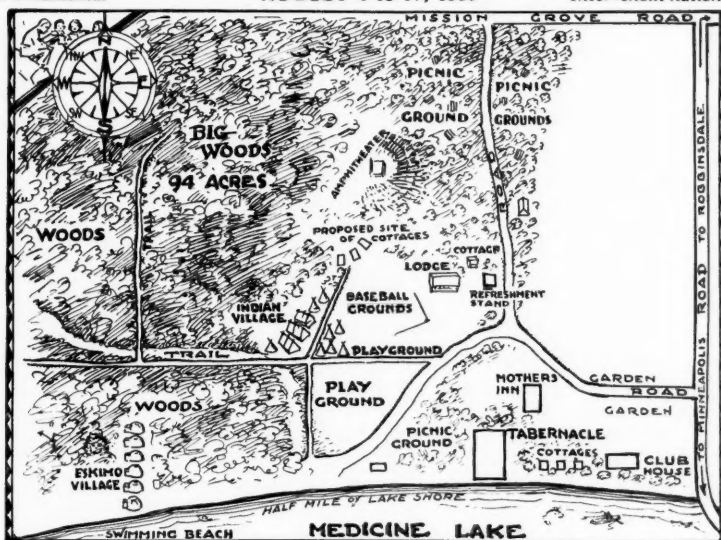
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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

### Wrestlers with God, by Clarence E. Macartney.

This well known preacher and writer has added one more contribution to the splendid series of books he has provided the public. This time the reader is given some excellent suggestions for the topics of the mid-week service. The study of the great prayers of the Old Testament were delivered to the Wednesday evening congregations of the First Presbyterian Church of Pittsburgh. We are indebted to the author not only for calling our attention to these practical Bible studies but also for his excellent comments upon each prayer situation.

207 pages. 7½x5 inches. Richard R. Smith, New York. \$2.00. C. H. B.

### Plans and Stories for the Nursery Class, by Louise M. Oglevee.

This book contains fifty-two stories around which are grouped songs, pictures, finger plays and verses to carry out the underlying thought of each. It has been prepared especially for children of three years of age which constitute the Cradle Roll class of the Sunday school. The fifty-two programs will be greatly appreciated by teachers in the Beginners' Department who have long desired some practical Bible studies for the little tots. The text book is illustrated with twelve large pictures for the class room and fifty-two smaller picture papers for the pupil which are printed separately and can be secured at a slight additional cost.

144 pages. 9x6 inches. Standard Publishing Co., Cincinnati. \$1.50. C. H. B.

### The Oppression and Exodus, by Thorwald C. Thorson.

The author is a student of archeology and he has made a special study of the archives of Egypt. In this work he has aimed to show that the Exodus narrative is a contemporary account of the events it describes and perfectly dovetails into Egyptian history as delineated upon the monuments. He has also taken occasion to point out some time honored fallacies and offers some new interpretations in the light of more recent discoveries. He writes in an interesting way and holds the interest of the reader. Some splendid illustrations as well as a Bibliography accompany the text.

136 pages. 7½x5½ inches. Augsburg Publishing House, Minneapolis.

### The Nativity of the Holy Spirit, by Rev. Arthur T. O'Rear, D.D.

Tracing a close analogy between Christ's earthly ministry and the Paraclete's, this excellent study deals with the latter's naming, incarnation, program, individual reception, gifts and fruits. The author, a pastor in California, is a careful and illuminating expositor, presenting many fresh ideas with their scriptural support. He shows that after Pentecost the baptism of the Spirit never required a long tarrying; though distinct from conversion, was not dependent on the laying on of hands, nor usually accompanied by speaking in tongues. He considers the latter, whether in foreign language or simply ecstatic utterance, as a miraculous attestation to the Spirit's presence and work, and limited to the transitional period of the early church, hence not recurrent in the modern "tongues" or jargon practiced by certain sects.

The chapters on the Paraclete's Program and Fruits are most helpful and sensible, reminding us we may not be entrusted with all the gifts of the Spirit but we can and should have all the fruit, and that patience never ceases to be a virtue. This book will spur its readers to understand and personally accept the great blessing Christ promised through His own representative.

188 pages. 7x5 inches. Pentecostal Publishing Co., Louisville, Ky. \$1.50. H.E.S.

### The Second Epistle of Paul to the Corinthians, by Charles R. Erdman.

The author of this volume is so well and favorably known that additional comment is quite unnecessary. His contribution on 2 Corinthians is characteristic of all former works. It is a small volume, but a real gold mine as regards exposition of the Scripture. On every page the Bible student will find fresh light. Especially is this true with reference to the more difficult sections. It is to be commended particularly to preachers and teachers of the Word.

123 pages. 7x4½ inches. The Westminster Press, Philadelphia, \$1.00. J. A. V. G.

### Sermons for Reviving, by Louis Albert Banks, D.D.

This is the presentation of Christ's conversations with guests when He sat at meat with them around the table. They are clear and put in simple language backed by Scripture.

The conversations of the Master, presented by the author, breathe a spirit of devotion and are helpful to Christian workers who are seeking a deepening of their spiritual life or desire material for public addresses. This book should find a place in the home library as well as in the pastor's study.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. A. H. L.

### Raikes, the Pioneer, by Ernest H. Hayes.

The 150th anniversary of the Sunday-school celebrated this year by the unveiling of one statue in Toronto and another in Gloucester to Robert Raikes would not be complete without a wide distribution of the story of his great achievement. Mr. Hayes has wisely not confined his edition merely to the biographical details of the life of Robert Raikes but has shown that the Sunday-schools of this country are still vital to the spiritual needs of children and adolescents and an absolute requisite to the church and nation.

The same problems of crime and indolence that confronted Robert Raikes exist today and it is equally true that the solution lies in a wider extension of the Sunday-school movement. Superintendents and teachers will gain much inspiration as well as information by reading the pages of this book.

127 pages. 7½x4½ inches. Bible Institute Colportage Association, Chicago. 40 cents. C. H. B.

### The Gospel according to Matthew, by G. Campbell Morgan, D.D.

While incorporating much that is presented in his previous works on Matthew, this volume of expository sermons on the first Gospel is strikingly fresh. One leaves the book with the feeling that this pastor is not only a teacher but one who presents the whole counsel of God. In but one doctrine that this reader disappointed. Dr. Morgan appears to slightly treat the passages that touch the question of eternal punishment.

No space is wasted for chapter headings, which are indicated merely by Roman and Arabic numerals. The analyses under these sections are masterpieces and the comments selective and gripping. The meanings of Greek, and even English words, yield flashes of light, while ever and anon a story helps the reader to fix some meaning otherwise obscure.

The commentary is full, each page containing two columns of matter set in small but readable type. The volume will be widely and helpfully read.

321 pages. 8½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$3.50. H. F. S.

### The Book of Revelation, by Rev. E. J. McKay.

We recommend this paper covered volume to beginners who wish for an inexpensive outline of the Apocalypse. The author holds the Futurist interpretation, yet not strictly and logically, for he makes the seals cover the entire Christian dispensation. In order to do so the rider upon the first horse is interpreted to be Christ instead of Antichrist, which interpretation is out of harmony with the other seals, as well as with the judgment scenes of chapters 4 and 5.

82 pages. 7½x5½ inches. Mitchell Printing Company, Raleigh, N. C. G. S.

### Miracles and the Laws of Nature; The Bible, Science and Superstition; Is Faith Founded upon Certainty? by W. Bell Dawson, M.A., D.Sc., M. Inst., C.E.

These three pamphlets are a notable contribution to the vital themes which they discuss. Written by a man who is himself a scientist, and whose approach is the scientific one, they come with added force. This man of science is also a man of the Bible and well qualified to speak with authority in both realms of knowledge. In these days of shallow scholarship and superficial reasoning upon the part of many who speak loudly, we heartily recommend these three pamphlets for their plain statement of facts and for their cogent reasoning. While dealing with profound subjects they are handled in a way to be helpful to the ordinary reader.

The first is printed by The Bible League, London, England, and the latter two by The Evangelical Publishers, Toronto, Canada. May be ordered through the Bible Institute Colportage Association, like all other evangelical literature. 10 cents each. G. S.

### The Interpretation of Religion, by John Baillie, M.A., D.Litt.

Like Kant, Dr. Baillie presents a critique, this time of religion, in order that there be more room for faith. Theology is defined; its relation to other sciences is reviewed, and its scope fixed. A brief and critical history of its speculative period, as well as what has come to be known as "the psychology" and "the science" of religion, is presented. Then follows almost two hundred pages of critical review of rationalistic and romanticistic religion, and of intuitionism, culminating in an historical survey and reconstructive statement that grounds religion in the moral consciousness, in the sphere of moral values.

Dr. Baillie proves that religion is a special science whose right to and use of faith cannot be invaded by either the normative or the natural sciences. Faith and the moral consciousness (values) are the horns on which he lays hold to once more bring Kantianism to the rescue of religion so sorely pressed, in these times, by natural science. In Jesus Christ, the Son of God, we have the highest and best of these values, love. On Him therefore Dr. Baillie rests the climax of his interpretation of religion.

To discriminating readers, especially to those interested in the field of Christian philosophy, this book will in many ways prove helpful. It has for him its disappointments also; especially in the way that religion, so conceived, offers compromise in the questions of evolution, revelation and matters of equal importance.

To the present reviewer the chief difficulty in which the author involves himself has to do with his failure to biblically reconcile moral consciousness and faith. His thesis makes faith to have its origin in and to develop from the moral consciousness of the individual. The reader of the volume will at once detect this weakness, and may follow the details as he reads. He will find that whereas the Bible makes works the result of faith, Baillie makes faith the result of good works.

470 pages. 9½x6 inches. Charles Scribner's Sons, New York. \$4.00. H. F. S.

Moody Bible Institute Monthly

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## We Believe in Prayer, edited by Sydney Strong.

This book contains affirmations by one hundred men and women of many lands, giving the reasons why they believe in prayer. They are Jews and Gentiles, fundamentalists and modernists. They include publicists, educators, reformers, statesmen, missionaries, preachers, literateurs, pacifists and militarists. C. Y. Cheng is there from China, M. K. Ghandi from India, and Isaku Harada from Hawaii, besides such well known American names as Dean Brown, of Yale, Harry Emerson Fosdick, John Haynes Holmes, Helen Keller, Bishop Manning, Edwin Marsham and Bishop McConnell.

Its contents are interesting, but its helpfulness will depend more or less upon the attitude of the reader.

210 pages. 7½x5½ inches. Coward-McCann, 425 Fourth Ave., New York. \$1.50. J. M. G.

## The City's Church, by H. Paul Douglass.

Mr. Douglass, as director of the Institute of Social and Religious Research, is a recognized authority on the subject of which his volume treats. His researches have been conducted in a number of large cities, and the results are presented in some ten volumes, of which *The City's Church* is an important one.

We enjoy Mr. Douglass' diagnosis and recommend it to any pastor who really wants to know just what the city church problem is as learned from its own pulse. We are not at all pessimistic about the cure, as suggested by our research brother. Our experience and observation have been that a minimum of social organization and a maximum of the preaching of the blood of the Lord Jesus distinctly changes the problem in the right direction.

236 pages. 7½x5½ inches. Friendship Press, New York. Cloth, \$1.50; paper, 75 cents. H. F. S.

## The Faithful and True Witness, by Theodore Roberts.

The title is misleading since the book combines two theses. The one is an attempt to show that belief in Christ does not rest upon the infallibility of Scripture, since Christ—who is God—transcends Scripture. While the argument is well wrought and the author clearly convinced of the reliability of Scripture, his admissions as to the documentary theory of the Pentateuch and the Deutero-Isaiah viewpoint vitiate the essay.

The remainder of the little volume is more satisfactory. It is an exposition of Hebrews, and a helpful one, especially in the "warning sections." The salvation presented in the epistle is shown to be eternal, but the warnings nevertheless addressed to the saved. The explanation is that thus Christ's power to keep is emphasized to the reader of the epistle.

167 pages. 7½x5 inches. Marshall Brothers, London. \$1.00. H. F. S.

## A Handbook of Christian Theology, by J. A. Singmaster, D.D., LL.D.

This masterly volume from the pen of the late president of Gettysburg Theological Seminary, is written, naturally, from the Lutheran viewpoint. One easily recognizes, as he reads from chapter to chapter, that the handbook represents the fifty years of study and teaching to which the introduction calls attention.

The plan of the book is somewhat a departure from the usual classification, the division of each subject is happily made, and the arguments clearly and forcefully made. The theology through contents earnestly for the faith once for all delivered to the saints.

We feel that the doctrine of inspiration could have been more positively stated; and that the author is wrong in denying an ultimate personal reign of Christ on earth as unscriptural; his entire presentation of premillenarianism is wrong. These exceptions do not deny to the volume a faithfulness to the Word of God, since to

the author of the handbook, they are matters of interpretation.

308 pages. 8½x6 inches. United Lutheran Publication House, Philadelphia. \$2.25. H. F. S.

## The Quest for Experience in Worship, by Edwin H. Byington, D. D.

A book of extraordinary interest and helpfulness for every one who conducts public worship. The author's early years with his missionary parents in the Near East brought intimate acquaintance with types of religion little known by the average American Protestant, and personal attendance at varied Catholic services has enabled him to cover them also in an understanding way. His aim is to show how others worship and explain their motives and measure of success; then to indicate how all churches are influencing one another and what can be learned about making our own worship more expressive and uplifting. His analysis is keen but friendly, his attitude spiritual.

In the Eastern church all is symbolic and emotional, not intellectual. In the Roman the worshiper is a spectator only but has constant movement, daily variety, and the appeal of mystery to behold: its methods are Western. Strange that the Eastern people, making most use of material things in worship, are chiefly concerned with spiritual relationships there, whereas we scorn their forms as idolatrous yet in our prayers implore more than adore and ask largely for earthly blessings. Lutherans study simplicity and make the Word, not the Eucharist, central in worship. Liturgical churches offer more variety in the course of a year than those without liturgy. Calvin did as much for order of worship as for doctrine and church administration, and his changes combined the emotional and intellectual. Independent churches have developed the pastor's responsibility and emphasize the experiential. The author's suggestions about every detail of the service order are thought-provoking outgrowth of experience in pastorates and as professor of homiletics and liturgies at Gordon College.

223 pages. 7½x5 inches. Doubleday, Doran and Company, New York. \$2.00. H. E. S.

## BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Parallel Lives of the Old and New Testaments," by Clarence Edward Macartney, D.D. Cloth, 192 pages, \$1.75.

"Bible Landmarks in a Changing Land," by J. MacPhail Waggett, Ph.D., D.D. Cloth, 130 pages, \$1.50.

"The Church of the Living God," by William Robert Polhamus, S.T.D. Cloth, 159 pages, \$1.50.

"God and Man," by Blair Scott. Cloth, 151 pages, \$1.50.

"Long Ago in Galilee," by Muriel Clark. Cloth, 101 pages, \$1.50.

"Interviewing God," by John Franklin Troupe, M.A., D.D. Cloth, 192 pages, \$1.50.

"The Shepherd Psalm," by Henry Howard. Cloth, 115 pages, \$1.25.

"Freedom and Restraint," by Robert F. Campbell, A.M., D.D. Cloth, 207 pages, \$1.75.

Macmillan Company, New York.

"Life in the Middle Ages, Volume IV," by G. G. Coulton, Litt.D., F.B.A. Cloth, 409 pages, \$4.00.

"Jungle Portraits," by Delia Akeley. Cloth, 251 pages, \$3.50.

"A Woman of India, the Life of Saroj Nalini," by G. S. Dutt, I.C.S. Cloth, 144 pages, \$1.50.

"Patterson of Melanesia," by Frank H. L. Paton, B.D. Cloth, 209 pages, \$1.40.

"Christian Reunion in Ecumenical Light," by Francis J. Hall, D.D. Cloth, 162 pages, \$1.40.

Richard R. Smith, New York.

"Remember Jesus Christ and Other Sermons," by John Snape, D.D. Cloth, 174 pages, \$1.50.

"Aggry of Africa," by Edwin W. Smith. Cloth, 292 pages, \$2.50.

"That Flame of Living Fire," by Clarence True Wilson. Cloth, 204 pages, \$1.50.

"Word Pictures in the New Testament": Volume I—Matthew and Mark; Volume II—Luke, by Archibald Thomas Robertson, D.D., LL.D., Litt.D. Cloth, 406 and 298 pages, \$3.50 each.

Cokesbury Press, Nashville, Tenn.

"Worship in the Sunday School," by A. W. Martin, B.A., B.D. Cloth, 164 pages, 75 cents.

"Life Problems," Volumes I and II, by J.

Brad Craig. Cloth, 220 and 235 pages, \$1.25 each.

"Behaviorism," edited by William P. King. Cloth, 376 pages, \$2.25.

Standard Publishing Company, Cincinnati.

"Plans and Stories for the Nursery Class," by Louise M. Ogilvee. Cloth, 144 pages, \$1.50.

"A Finger-Play Book," by Louise M. Ogilvee. Paper, 34 pages, 50 cents.

"Nursery Class Picture Paper," by Louise M. Ogilvee. Set of 52, 50 cents.

Friendship Press, New York.

"Freedom," by Welthy Honsinger Fisher. Cloth, 112 pages, 85 cents.

"The Golden Sparrow," by Irene Mason Harper. Cloth, 150 pages, \$1.00; paper, 75 cents.

(Continued on page 523)

## Western Pennsylvania Bible Conference

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# Moody Bible Institute of Chicago

William M. Runyan

## ADIEU TO THE APRIL CLASS, 1930

Fair skies favored the graduation of the Class of April, 1930. On Thursday morning, April 17, more than the usual number of parents and friends of graduates, who had come from distant places, shared the spiritual blessings and inspiration of the class program.

At this service sixty class members took their places upon the platform for the exercises which were presided over by William C. Inglis, president of the class. Excellence of matter and effective rendition characterized the entire service.

Representing the women of the class, Miss Katherine A. Strong spoke upon the theme, "What Shall the Harvest Be?" A broad knowledge of Scripture and an understanding of the laws of the spiritual harvest appeared in this message. Ralph D. Rhodes, representing the men, analyzed "The Meaning of Faith." An effective delivery enhanced the value of this address.

The class song, "Accepted by Grace," was the joint contribution of Miss Susie E. Hall, writer of the words, and Casper J. Allen, composer of the music, who directed its rendering by the class, as also the other hymns of the program.

The speaker for the graduation hour was summoned from the Southland—Rev. William A. Anderson, D.D., pastor of the First Presbyterian Church, Dallas, Tex. Many worthy addresses have honored this occasion in the past, and the message of Dr. Anderson was among the most significant and helpful of them. The southern fervor was harnessed to a fine logic and a commanding address that carried home the faith-building message. A capacity house greeted this occasion, attending to

the fine offerings of the large Institute choir, the address, and every feature of the program with evident satisfaction.

Diplomas were awarded by the President of the Institute in the absence of the President of the Board of Trustees. Dr. Gray took occasion to speak inspiringly of the beauty and meaning of the class motto, "Accepted in the Beloved."

This very gracious and inspiring event has entered into one of the earlier chapters of the book of human experience for these graduates, and the chapters that follow will no doubt interpret the rich meaning and importance of the two or more years of training at the Moody Bible Institute. May the sequel to the story be most honoring to God!

Telegrams of unusual interest carried greetings of former classes, expressing good wishes by Scripture references—Philippians 4:21, 1 Thessalonians 3:12, 13, and other biblical allusions. These messages came from Jerusalem; Windsor, N. S.; Washington, D. C., and Toledo, O.

The Correspondence School reports a profitable season, the number of students completing courses being 395, representing 39 states and 11 foreign countries.

The names of the Day and Evening School graduates from the various courses are as follows:

Evening School: Edith Shirley Fox, Clara L. Kasparie, W. Stanley Beardshaw.

Day School, General Course: Anna Zelulak Barrow, Dorothy M. Congdon, Helene A. De Jong, Nair Cezar Gaddi, Ernestine A. Hackenberg, Mrs. Orison M. Humphries, Ruth A. Katterjohn, Kathryn Klassen, Wilma Marguerite Morrison, Evelyn Lorene Oyer, Ruby E. Peterson, Mary G. Raycroft, Sarah Reimer, Mabel

Schultz, Florence Sharrett, Emily Schubert Stahl, Katherine A. Strong, Casper J. Allen, Leslie J. W. Brown, Andrew M. Child, Raymond W. Ericson, Fred W. Ford, Archie D. Graber, Herman B. Grusing, Joseph Newton Hall, Robert F. Hollett, Grover C. Perry, Ralph D. Rhodes, Joseph H. Tice, Jacob Unruh. Christian Education Course: Florence C. Eitman, Violet M. Trato. Missionary Course: Wilma M. Burkholder, Alice Marie Garberson, Helen I. Hanchett, Helen M. Harrington, Emma L. Holgren, Helen Earle Kirkwood, Leona L. MacGregor, Rose S. Masopust, Florence E. Mentzer, Alice E. Sorensen, Elizabeth Frances Stair, Alma Steiner, Olga Lidamae Swanson, Gretchen Webster, William Harold Collins, Charles Gould, Daniel Gutter, William C. Inglis, Charles Kenneth Oglesby, Sullivan E. Waldemer. Missionary Medical-Service Course: Thyra G. E. Beckman, Alva C. Evans, Susie E. Hall, Mary Eleanor Kiemele, Ella Landstra.

## A CORRECTION

In our April issue it was stated that Mr. H. A. Ironside had accepted a call to the Moody Memorial Church as permanent pulpit supply. But we have since been informed that it should have been stated that he had accepted a call to become pastor of the church. We make the correction with apologies.

## ADDRESS TO TEACHERS

Dr. Gray addressed the May meeting of the Sunday-school teachers and officers of the Second Baptist Church, Chicago. His subject was by request, "The Need and Importance of Teaching the Bible so as to Save and Edify Our Pupils."

## FACULTY AND STAFF ENGAGEMENTS

Rev. A. H. Leaman, April 13, 15, 16, and 18, Holy Week gospel messages, First United Evangelical Church, Highland Park, Ill.; April 20, vesper service, Cuyler Swedish Mission Church, Chicago.

Rev. Harold L. Lundquist, April 27, evening service, Kimball Avenue United Evangelical Church, Chicago.

Rev. W. Taylor Joyce, April 3, evening service, Gospel Tabernacle, Elmwood Park, Ill.; April 6, preached in the evening and awarded Correspondence School certificates, Gospel Tabernacle, Racine, Wis.; April 13-20, series of pre-Easter services, Arnold Memorial Methodist Episcopal Church, Chicago; April 27, morning and evening service, First English Reformed Church, Freeport, Ill., also presented the motion picture, "Life at the Moody Bible Institute of Chicago."

Rev. P. B. Fitzwater, D.D., March 31, addressed League of Evangelical Students, Wheaton College, Wheaton, Ill.

Rev. J. W. Davis, April 10-18, Passion Week evangelistic services, Lane Park Evangelical Church, Chicago.

Rev. H. Framer Smith, April 16, union Holy Week services, First Methodist Church, Barrington, Ill.; April 17, commencement address, Jefferson High School, Jefferson, Ind.; April 20, assisted in morning service, First Baptist Church, Independence, Ia.; April 27, evening service.



Graduating Class—Day School—April, 1930



Ravenswood Baptist Church, Chicago.

Rev. D. L. Foster, April 6, spoke at Speedway Hospital for the Christian Companionship Club of Moody Memorial Church; April 17, addressed high school students, Presbyterian church, LaGrange, Ill.; April 20, young people's sunrise service, Jackson Blvd. Christian Church, Chicago.

Rev. Kenneth L. Wuest, April 27, morning and evening services, Grace Gospel Tabernacle, Chicago.

Rev. Oscar Lowry, April 6, evening service, Kimball Avenue Evangelical Congregational Church, Chicago; April 20, morning service, Norwegian Lutheran Church, Kenosha, Wis.; afternoon and evening services, First Evangelical Church, Winnetka, Ill.; April 27, morning service, Kimball Avenue Evangelical Congregational Church, evening service, Kostner Avenue Union Mission; April 24, young people's rally, LaSalle Avenue Baptist Church, Chicago.

### CARTOON TRACTS

The Institute has received a gift of 26,000 cartoon tracts, of which Rev. E. J. Pace, D.D., is the author. The gift was made possible by the munificence of a Christian layman who placed the money in the hands of Dr. Pace. The tracts are much appreciated by the Practical Work office of the Institute, and by the students who are making use of them in their personal work in large numbers.

### MR. BENSON'S BOOKS

Mr. Benson's recently published books, *The Church at Work* and *The Earth, the Theater of the Universe*, are finding strong favor.

The *Christian Endeavor World* speaks of the first named as "an excellent book for class study," the *Alliance Weekly* commends it as "a complete and comprehensive guide for organizing and building up the church," and journals of various denominations have spoken with equal appreciation.

The subject matter of the second volume is "the gathered harvest of a lifelong enthusiasm," whose purpose is defined by the *Western Recorder* as "an undertaking to present a scientific and scriptural study of the place and purpose of the earth in the divine program." The *Sunday School Times* giving details, says, "Not since Pemble's *Earth's Earliest Ages* have these important matters received such satisfying treatment, and in places Mr. Benson even improves upon this great classic."

J. M. G.

### STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

At the annual election of the student organization of the Evangelical Theological College, Dallas, Tex., as reported in the March bulletin of the college, Milford W. Castrodale '27, was made gospel team captain, and Bertram Betteridge '25, Christian service chairman. The bulletin further states that Mr. Castrodale "directed the music at the Crescent

City Annual Bible Conference conducted by the Florida Bible Testimony Association early in January."

Charles G. Skoda '28, writes an interesting letter from Nyakach Mission Station, Misumu, Kenya Colony, East Africa. His work among the Luo people is chiefly evangelistic, and he recently accompanied some native Christians on a tour of five villages where open air meetings were held. Mr. Skoda says it is a great privilege to attend a native Christian service and hear them sing, testify and pray. They love to sing, and "Whiter than Snow" and "Nothing but the Blood of Jesus" are their favorites.

Howard C. Fulton '15, has recently concluded his third year as pastor of the First Baptist Church, Buffalo, N. Y. A three-manual pipe organ was dedicated as a part of the anniversary celebration. One hundred and sixty members have been added to the church during Mr. Fulton's pastorate.

A. W. Wright '25, on April 1, entered upon the pastorate of the Presbyterian church, Corsica, Pa., having concluded his ministry with the Presbyterian church of Apple Creek, O. The new field, with a membership of approximately three hundred, offers a most promising and challenging opportunity for service.

Daisy Juanita Miller '22, has taken up work with the Board of Home Missions of the United Presbyterian church, and will open a mission at West Allis, Wis. Miss Miller has seen mission service in Arkansas and Kansas City, Mo., and for the past eight months has been affiliated with the Bureau of Maintenance at the Institute.

Mr. and Mrs. Joseph S. Hulse '23, report missionary items of pathetic interest from Tsinchow, Kansu, China. Mr. Hulse had been kept from evangelistic work for some time by the necessity of helping with famine relief. "Last year's corn cobs have long since been ground up and eaten, and the elm trees have been stripped of their bark. We have heard of some cases of cannibalism. Soup kitchens opened in the city attracted great numbers. The poor, starved, dying creatures were lying all around the streets." The missionaries are eager to be in evangelistic service again, as the Lord opens the doors.

Albert E. Hesketh '26, is actively engaged in the evangelistic field, and his messages in song and word have been used of God in winning precious souls. Much of the past year has been spent in meetings in the state of Michigan.

Loren M. Gough '27, who expected to continue training as a gospel musician, was providentially turned aside for pastoral effort. In July of last year he was called to the pastorate of the Edwin Avenue Baptist Church, Flint, Mich., and is seeing much indication of success. He received ordination into the gospel ministry last November.

Minnie Schulman '27, addressing her classmates as "Your little Russian sister," reports much service in her work among Jewish people in various cities. She is called upon for many gospel addresses and does much home visitation. "I come in contact with many Moodyites in my trips, and oh, what blessed fellowship we have together."

## LEAVE A LITTLE FOR THE JEWS

"Jewish Mission Bonds" is the title of a leaflet we would like you to read. It is yours for the asking. Just say "Send me your booklet on Annuities." No obligations, and no further solicitation—not a word. We only want to get our story to you; then we'll leave it between you and the Lord as to whether His covenant people should have a share in your Annuity gifts.

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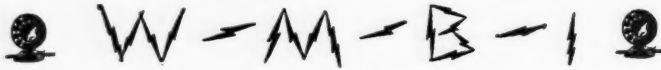
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June, 1930

Mountain Lake Park (Md.), Bible Conference, high up in the Cumberland Mountains, August 9 to 24.

## RADIO STATION



1040 kilocycles (288.3 meters)

Are you interested in the radio ministry of W-M-B-I? If so, you are cordially invited to be our guest for the Radio Rally which we are planning for June 6 and 7, here at the Institute. We are looking forward to a time of real Christian fellowship and genuine spiritual blessing. Pray for that event, and plan to come if possible.

### SUNSET HOURS RESUMED

Daylight Saving Time has been in operation in the Chicago district for many years, and to those employed in the city particularly has this arrangement from the last of April to the last of September been a great boon in many respects.

Radio station W-M-B-I profits very materially by this arrangement, for its being a "limited time station," broadcasting hours are permitted from sunrise to sunset, local time. The Daylight Saving plan advances the time of sunset in this district to approximately 8:00 o'clock during the summer months, which enables the station to broadcast for about an hour and fifteen minutes after dinner at night. Many who are in school or employed in offices and stores and factories and cannot listen in to the regular daytime periods, are thus enabled to hear the gospel message four evenings each week.

On Monday evening from 6:30 to 7:45, a sunset hour of gospel songs, devotional message and gospel appeal is broadcast and this hour is usually conducted by the Announcers Trio. On Tuesday from 6:30 to 7:15, Mrs. McCord's hour known as "Preparing the Sunday School Lesson" is broadcast. On Wednesday from 6:30 to 7:00, the organ and piano are heard from the Institute Auditorium, and on Friday from 6:30 to 7:45, there are periods of Bible exposition, music, and the meeting of the "Win One Band."

### A CHANGE IN PLAN

In the May issue we announced that beginning May 1, W-M-B-I would operate on a frequency of 1040 kilocycles, or 288.3 meters. Official notice from the Federal Radio Commission had been received to this effect, but later another notice from the commission advised us that the proposed change would be postponed until July 31. This has been made necessary because of the fact that at least one of the radio stations involved in this plan to reallocate several of the stations to eliminate certain interference, has secured an injunction restraining the commission from making the change.

W-M-B-I had looked forward with eager anticipation to this change, and naturally this recent development is quite a disappointment, but God knows all about it and evidently has something better in store. Those who have been closely associated

with W-M-B-I in its radio ministry during the past four years can testify to the marvelous way in which the guiding hand of the Almighty God has directed this work hour by hour and day by day.

### ENCOURAGING TESTIMONIES

"I was born in 1859, born again in 1880, but never knew the joy of the Lord as I know it now from hearing the words that come to me over W-M-B-I. I knew about the Saviour whom the Jews nailed to the cross, but I did not know my Saviour who so loved me that He died for my sin. Now I know He is mine and know the joy of the Lord and the thrill of the possible rapture at any moment. I am deaf and praise God it drove me to the radio. I am taking work in the Radio School of the Bible."—Wisconsin.

"The noon hour program from W-M-B-I is just finished, and I want to thank you at once for your very kind and prompt response to my request for a Bible verse to be used in connection with the song 'Let Me Dream On.' As I listened to your words coming to me, at first I felt a little guilty in taking so much of the precious time while you found and quoted those two passages, but then on second thought, I quickly asked God to use them for others, too.

"I cannot begin to tell you how near you and W-M-B-I have brought Christ to me. I can only express it in this way; it used to be that I had the knowledge that I was saved and I rested in that blessed assurance, but I was not burdened for others. But now it seems as if I am always in the presence of Christ, and my thoughts and acts are so different. I have been a Christian for many years. When just a little girl, in fact, my own father, who is now with the Saviour, led me to Christ. But it is since listening to W-M-B-I that I really know what it means 'to walk and to talk with him.'—Illinois.

### The Song That Dispelled Fear

"Our little girl, four years old, thinks it so wonderful to hear so many of the songs she loves over the air. One day this summer, she went with me to the country and was very much frightened by a dog. The next day Mr. King sang, 'God will take care of you.' She looked so surprised at the speaker and said, 'Does he say that to me? I won't be afraid of that doggie any more.' Indeed so often, when the heart is heavy and burdened with care, a word will come just when you need it the most."

### Paralyzed Woman Taking Eighth Bible Course

A woman nearing fifty and paralyzed

from birth, has just begun her eighth course in the Radio School of the Bible. Although her right hand is practically helpless, she holds her pencil in it, guiding it slowly with the left hand as she takes her examinations. She says that each course proves a still greater blessing than the last. Mention of this woman at one of our recent radio hours was the means of reuniting two Christian friends who had lost each other completely since girlhood, thirty-five years ago.

### Two Close Listeners Discover Each Other

A woman who lives fourteen miles from a Protestant church accepted Christ eleven months ago while listening in to W-M-B-I. Until recently she thought she was the only Christian within that distance, one exception being a little girl whom she had led to Christ. This child became a real missionary going from house to house and saying to her neighbors, "Do you know Jesus?" One day to her surprise a lady said, "Yes, I do. I learned about Him over the radio, station W-M-B-I." "You do!" said the little girl. "Mrs. — knows Him too," naming the friend. At once these two Christian women sought each other's fellowship, which they report has proved blessed in the Lord. One of the husbands also a Catholic, has since become a Christian and a Sunday-school for Catholic children has been arranged with the consent of parents in their home.

### ANNOUNCER'S DESK

Wendell P. Loveless



The Chicago staff headquarters of the Salvation Army has given W-M-B-I splendid co-operation in the way of furnishing the famous Territorial Staff Band under the direction of Adjutant Broughton. They have also supplied vocalists and speakers for some of the hours. The staff band is to be heard this spring and summer season during many of the Wednesday noon hours from 12:30 to 1:30. Not only are there inspiring musical numbers and gospel hymns, but there are good old-fashioned Salvation Army testimony meetings also. It is a great blessing to us here and to our listeners to hear these messages in music and word.

The Announcers Trio has conducted programs in the following points during the past month:

Industrial High School Auditorium, Hammond, Ind., under auspices of the United Brethren Church; First Reformed Church of Roseland, Chicago; Baptist church, LaMoille, Ill.; Ridgewood Baptist Church, Joliet, Ill.; Methodist Episcopal church, Washburn, Ill.

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"Is the Bible the Word of God?"

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Moody Bible Institute Monthly

## FUTURE ENGAGEMENTS

(Continued from page 516)

Harry O. Anderson Party—May, New Orleans, La.; June, Tucumcari, N. Mex.; July, Nashville, Ark.  
 Dr. H. P. Dunlop and wife—May 16-June 6, Denver, Colo.  
 Homer W. Grimes—May 18-June 8, Wallingford, Vt.; June 15-July 6, Barre, Vt.; July 13-Sept. 1, New Hampshire; October, North Uxbridge, Mass.  
 Gipsy Smith-McKee Party—May 18-June 8, Richmond, Ky.; Sept. 14-Oct. 5, Camden, Ark.; Oct. 12-Nov. 2, Alexandria, La.  
 Duncan McNeill—June, Waukegan, Wis.; July, Toronto, Can.  
 Evangelists Petroff and Elsey—May 19-June 7, Dustin, Okla.; June 8-28, Rogers, Ark.; June 29-July 12, Cyril, Okla.  
 W. E. Pietsch—May and June, Los Angeles; July, Siloam Springs, Ark.; August, Vancouver, B. C.; September and October, Los Angeles, Calif.  
 Rayburn Party—May, Waurika, Okla.; June, Holton, Kan.  
 C. R. L. Vawter and Party—May-June, Australia.  
 The Winaroffs—May 19-June 1, Portland, Ore.; June 2-July 15, States of Washington and California; July 25-Aug. 10, Penn. Grove Camp Meeting, Hanover, Pa.; Aug. 17-Sept. 7, Turtle Lake, Wis.  
 Vom Bruch Evangelistic Party—June, Long Beach, Calif.; July, Big Bear, Calif.; August, Winona Lake, Ind.  
 Paul White—May-June 15, Seminole, Okla.; June 19-30, Wilmet, S. Dak.; July 5-20, Highland Park, Ill.; July 24-Aug. 3, Warsaw, O.  
 Whiteside-Leonard Party—June, Trowbridge, Ont.; July, Listowel, Ont.  
 T. A. Woods—May 4-June 1, Ninette, Man.; June 8-22, Wawanesa, Man.  
 E. L. Wolskel—May 18-June 6, Brooklyn, N. Y.; June 8-22, Tuskegee, Ala.; June 23-July 4, Carrollton, Ga.; July 6-20, Jacksonville, Fla.; August 1-10, Dixon's Mills, Ala. (Camp Meeting).

## BOOKS RECEIVED

(Continued from page 519)

Missionary Education Movement, New York.  
 "India on the March," by Alden H. Clark. Cloth, 194 pages, \$1.00; paper, 60 cents.  
 "Between the Americas," by Jay S. Stowell. Cloth, 180 pages, \$1.00; paper, 60 cents.  
 Bible Institute Colportage Association, Chicago.  
 "His Peace the Way of Living without Worring," by Norman B. Harrison. Paper, 46 pages, 25 cents.  
 Charles Scribner's Sons, New York.  
 "The Bible in Art," compiled by Louise Haskell Daly. Cloth, 306 pages, \$2.00.  
 Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.  
 "Spiritual Growth," by J. J. Knap. Cloth, 223 pages, \$1.50.  
 Presbyterian Board of Christian Education, Philadelphia.  
 "When You Join the Church," by Cleland B. McAfee. Paper, 32 pages, 10 cents.  
 John A. Hertel Company, Chicago.  
 "Standard Reference Indexed Bible." Red Letter edition, self-pronouncing, \$7.85 to \$27.85.  
 Augsburg Publishing House, Minneapolis.  
 "The Oppression and Exodus," by Thorwald C. Thorson. Stiff art cover, 136 pages, \$1.00.  
 Rayner Publishers, Philadelphia.  
 "Impressions of the Oberammergau Passion Play," by Rabbi Joseph Krauskopf, D.D. Cloth, 226 pages, \$2.50.  
 Robert M. McBride and Company, New York.  
 "The Flood," by Harold Peake, M.A., F.S.A. Cloth, 134 pages, \$1.75.  
 Pentecostal Publishing Company, Louisville, Ky.  
 "The Nativity of the Holy Spirit," by Arthur T. O'Rear, D.D. Cloth, 188 pages, \$1.50.  
 Clayton E. Summy Company, Chicago.  
 "The Hymns You Ought to Know," by Philo Adams Otis. Cloth, 174 pages, \$3.00.  
 Jessie Wiseman Gibbs, 319 S. Lauderdale St., Memphis, Tenn.  
 "Evolution and Christianity," by Jessie Wiseman Gibbs. Cloth, 222 pages.

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 "God's Calendar," by George E. Faucher. Paper pamphlet, 40 cents.  
 "The Sabbath of Creation," by George E. Faucher. Pamphlet.  
 Evangelical Publishers, Toronto, Canada.  
 "The Bible, Science and Superstition," by W. Bell Dawson, M.A., D.Sc., F.R.S.C. Paper, 42 pages, 10 cents.  
 "Is Faith Founded on Certainty?" by W. Bell Dawson, M.A., D.Sc., F.R.S.C. Paper, 46 pages, 10 cents.  
 Metropolitan Tabernacle, Vancouver, B. C.  
 "The Bible at the Bar," by W. M. Robertson. Cloth, 150 pages.  
 John Ritchie, Kilmarnock, Scotland.  
 "The Cradle of the Race," by Andrew Bolland. Cloth, 160 pages, 60 cents.  
 Marshall, Morgan and Scott, London and Edinburgh.  
 "The Life of Service," by Rev. Canon F. J. Horsefield, D.D. Cloth, 99 pages, 75 cents.  
 Student Christian Movement, London.  
 "Robert Moffat, One of God's Gardeners," by Edwin W. Smith. Cloth, 256 pages, \$1.50.  
 National Sunday School Union, 57 & 59 Ludgate Hill, London, E. C. 4.  
 "Raikes, the Pioneer," by Ernest H. Hayes. Paper, 127 pages, 40 cents.

## D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from April 1 to 30, 1930, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	3	\$ 7.50
Army and Navy .....	2	4.00
General Missions .....	5	12.54
Hospital .....	158	871.80
India .....	5	11.50
Latin America .....	8	22.10
Lodging House .....	1	1.00
Lumber Camp .....	8	75.00
Mountain .....	88	815.42
Pioneer .....	8	26.90
Prison .....	49	190.92
Seamen .....	1	2.00
Free Tract .....	7	4.70

## FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from April 1 to 30, 1930, inclusive:

Free Tract Fund: 8 shipments: 1,885 tracts.

General Mission Fields Book Fund: 6 shipments to the Philippine Islands, 2 shipments to the Canal Zone, 7 shipments to 7 foreign countries: 388 Colportage Library books, 148 Evangel Booklets, 26 Pocket Treasuries, 3,292 tracts.

Hospital Book Fund: 119 shipments to 32 states, 4 shipments to Canada: 3,153 Colportage Library books, 3,282 Evangel Booklets, 3,707 Pocket Treasuries, 10,689 tracts, 25 Testaments.

India Book Fund: 3 shipments: 20 Colportage Library books, 100 Emphasized Gospels, 25 Evangel Booklets, 50 Pocket Treasuries, 120 tracts, 25 Testaments.

Latin America Book Fund: 4 shipments to 2 states, 1 shipment to Porto Rico, 6 shipments to 6 foreign countries: 360 Colportage Library books, 346 Evangel Booklets, 1,500 tracts.

Lodging House Book Fund: 1 shipment to 1 state: 35 Colportage Library books, 30 Evangel Booklets, 25 Pocket Treasuries, 370 tracts.

Lumber Camp Book Fund: 1 shipment to 1 state, 1 shipment to Canada: 28 Colportage Library books, 34 Evangel Booklets, 45 Pocket Treasuries, 60 tracts.

Mountain Book Fund: 105 shipments to 9 states: 426 Colportage Library books, 188 Emphasized Gospels, 455 Evangel Booklets, 559 Pocket Treasuries, 1,496 tracts, 559 Testaments, 46 Bible Alphabet and Memory Work booklets.

Pioneer Book Fund: 13 shipments to 9 states, 7 shipments to Canada: 729 Colportage Library books, 7 Emphasized Gospels, 608 Evangel Booklets, 474 Pocket Treasuries, 3,671 tracts, 50 Testaments.

Prison Book Fund: 63 shipments to 28 states: 1,811 Colportage Library books, 1,866 Evangel Booklets, 2,789 Pocket Treasuries, 3,580 tracts, 30 Testaments.

The total amount of literature sent on the above Book Funds during April is as follows: 314 shipments to 39 states, 6 shipments to the Philippine Islands, 2 shipments to the Canal Zone, 1 shipment to Porto Rico, 12 shipments to Canada, 16 shipments to 13 foreign countries: 6,950 Colportage Library books, 295 Emphasized Gospels, 6,794 Evangel Booklets, 7,675 Pocket Treasuries, 26,663 tracts, 689 Testaments, 46 Bible Alphabet and Memory Work booklets.

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June, 1930

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